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30	£2 11 3	£2 1 0	£1 2 0	£5 18 0

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SEPTEMBER, 1870.

CREATION.

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By J. W. JACKSON, F.A.S.L.,
Author of "Ethnology and Phrenology, as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

WE have already, in the foregoing paper, endeavoured to define of what a Vertebrate, as such, is the symbol, in relation to the advancing unity of creation. But this type has yet other relationships, of which its power and functions, could we read them aright, are doubtless adequately significant. Its especial characteristic, as the structure of a sentient organism, is the marked development and centralisation of the nervous system, implying as its accompaniment and result, a proportionate specialisation throughout many, if not all the subordinate parts of the organism. This centralisation is more especially manifest in the brain, though it is also distinctly observable in the spinal cord itself, which has so largely superseded the ganglionic arrangements characteristic of the Articulata. In truth the symmetrical type of sentient being, based on the principle of transverse polarity, implying two corresponding sides, does not attain to effective unity either longitudinally or transversely, till we reach the Vertebrates. And even here the unity as implying centralisation, and its accompaniment, specialisation, is only comparative, more especially in the lower classes, as may be observed by comparing a fish with a man.

Now what is the nervous system of a Vertebrate, more especially in the human type, wherein alone it has attained to anything like the completeness requisite for an effective realisation of the fundamental idea on which it is obviously based? And we reply, a solar plant, with its large bulbous root turned sunwards, and its branches and blossoms earthwards, or rather

speaking from the solar standpoint, spacewards. Let us remember that the relationship of the nervous system is to the imponderables, for whose circulation in the form of vital force, it exists. This return to a vegetal form in the highest portion of an animal organism need not surprise us. It is only an instance of that law of cycle and epicycle, whereof all nature, and, we may add, history, is but an extended exemplification. Something similar is also seen in the internal structure of the cerebellum. Moreover, this vegetal correspondency is not confined to the nervous system. What, for example, is the arterial and venous circulation, but that of the sap in a plant, and this too through structural arrangements, having a most suspiciously treelike appearance. Let us here again remember that an animal is, in a certain sense, but a locomotive vegetable endowed with sensation. This solar relationship of the nervous system will be found to have important bearings in a more advanced stage of these speculations, but of this hereafter.

As the animate scale is so much higher than the inanimate, though still organic, that is, the vegetable kingdom, which we have been just surveying, we may reasonably conclude that its symbolism will be of grander import and profounder significance. If divine or architypal ideas are at all reflected in plants, they will assuredly be yet more distinctly embodied in animals, while attaining to their highest emblematic expression in man. Every kingdom in nature is constituted of a series of hieroglyphics, the full interpretation of which, as absolutely divine characters, is doubtless beyond not only the capacity of the human mind, but that of any finite intelligence, the entire significance of his work, being known only to the great artist and universal architect. It will, therefore, be readily understood that there is no pretence here to teach with authority. More especially in this paper on symbolism, there is not even an attempt at scientific precision; the utmost we can hope for being to prove occasionally suggestive, and this too under liability to correction in reference both to the minute accuracy of our data, and the conclusions legitimately deducible from the indications which they afford.

We have in previous papers spoken of the bipolar arrangement of being into positives and negatives, beginning with God and nature; now this is the relation existing between the nervous and the muscular systems, the former acting on the latter. It is this positive character which renders the nervous system so largely the determining element of form and function. And thus again it is that man is the only approximately perfected instance of a Vertebrate type, because in him alone the nervous system has attained to something like centralisation. We have already spoken of the involution characteristic of an animal organism, as a speciality contradistinguished from the externality of vegetal

structure and function. Now this involution attains to its maximum in man where the convolutions of the cerebral hemispheres indicate the advanced interiority, that is, in metaphysical language, subjectivity, of his mental life. Of the profounder symbolism of the human as contradistinguished from the brute form however, we purpose speaking hereafter, when in the due sequence of our subject, we come to contrast the oviparous with the viviparous, and the instinctive with the rational plane of sentient being.

The senses are simply sensation in the abstract, specialised and so intensified, in certain portions of the system, for the more effective performance of the function of perception. Touch, taste, smell, hearing, and sight, indicate successive gradations of susceptibility to external impressions, beginning with the tangible and ponderable, and ending with the aerial and imponderable. It has been said, and with some degree of truth, that the four last are simply modifications of the first, which is perception in its most nearly rudimentary and, therefore, in its most widely diffused form. The primary function of touch is obviously to give us cognition of impact. It has all the externality and generality of the vegetable kingdom, where a tree is covered with respiring leaves as man is covered with a percipient skin, or rather with the papillae immediately beneath it. Touch, then, is perception not yet specialised, and so we share it in common with the zoophyte. It is at the dawn of sensation. We could not conceive of anything lower in the way of perception. It implies mechanical contact, and may be defined as our most direct and immediate means of communication with the material world. It is therefore very properly diffused over the whole body, as if to imply that it is, as nearly as possible, a merely corporeal attribute. While the remaining and more specialised senses, it may be observed, are all placed in the head, in close proximity to the brain, implying their nearer relationship to mind.

It is obvious from its position that taste is the lowest of these remaining senses. It is towards the bottom of the face and at the farthest remove from the brain, and takes cognizance of the more material qualities of food, by direct contact. Nevertheless even here there is gradation, coarser natures seeking gratification from quantity, while the finer prefer quality and savour. Strictly speaking, perhaps, taste may be defined as alimentary perception. Smell, which takes cognizance of emanations, is higher in position and finer in function than taste. Its primary duty is obviously supralimentary, that is, it is appointed to test the suitability of food prior to its being tasted, and, in this form, is possessed in much greater keenness by many animals than by man. It can transcend this, however, and through the delicate

perception of scents and odours, administer to the gratification of something in our nature, higher than the grossly sensual plane of being. And here a vast vista of possibility opens before us. If through taste we can perceive savours, and through smell we can enjoy odours, and if through hearing we can appreciate music, and through sight obtain a revelation of the beautiful, who shall say what yet further translations of sensuous perception may await us on the excelsior path of the future, as we advance from plane to plane in the ascending scale of everprogressive being?

Through hearing we are placed in direct sensuous connection with our aërial environment; by it we perceive if we cannot count the undulations of the atmosphere. Its primal function, as might be known by its proximity to the love of life, secretiveness, and yet more remotely, cautiousness, is self-preservation from physical injury through the rude impact of extraneous forces and foreign bodies. Hence its lateral position, qualifying it for the direct and immediate perception of any intimation of approaching danger, from whatever quarter it may impend. Its next function is doubtless, to assist beasts of prey in their attacks, hence its proximity to combativeness, destructiveness, and alimentiveness. With hearing we must associate voice, the gift of song and the power of appreciating and producing music. This is a deep subject on which the zoologist and metaphysician have yet scarcely broken ground. What relation have discord and harmony to our interior being? And why is the voice, whether of the man or the animal, so profoundly indicative of character? From the spiritual standpoint, what are flavours, odours, sounds, and sights? Is there any real connection between bitterness and sorrow, stinks and moral corruption, discord and conflict, ugliness and sin? Are we yet sufficiently masters of the symbolism of nature to interpret these things or their opposites?

Through sight alone we attain to the true level of direct nervous perception, our medium here being an imponderable. In ordinary works on physiology, we are of course taught that this is the highest and most refined of all possible modes of perception, but as mesmerists we know that it is inferior to clairvoyance, endowed with which the subject rises superior to opacity and distance. Independently indeed of direct experiment, we might conclude from the fact that vision uses light as its medium, that it is not the most subtle and penetrating of all possible modes of perception, for only a few bodies are diaphanous, whereas all are permeable by magnetism. Sight is unavailing in absolute darkness, where, nevertheless, gravitation acts with the same force as in the brightest sunshine. In truth sight is comparatively superficial. It only takes cognition of

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surfaces and externals. Hence we share it in common with animals, in whom reflection, imagination, and a sense of moral responsibility, are at the most germal, if indeed strictly speaking, they can be said to even remotely share in such exalted attributes. Perception to be on a level with these higher endowments must consist not only of sight but insight, our perceptions being thus co-ordinated with our intuitions.

The position of the eyes at the top of the face, and in close juxtaposition with the perceptive faculties, and through these with the intellectual powers generally, is adequate indication of the superiority of sight to any of the other senses. It is doubtful if we have yet fully appreciated the diversity of its range, even in our own species. It is commonly understood that mankind may be divided into those who are blind and those who can see. But this is a mistake, as there is an additional division, susceptible of manifold subdivisions, into those who see well and those who see imperfectly—the latter embracing by far the larger moiety of rational creatures. It is doubtful, however, whether any one but a phrenologist, or shall we say, to use a less exceptionable term, cerebral physiologist, can fully appreciate the force of this remark. In relation to all qualities, the eye only sees what it brings with it the power to see. Ask a sculptor how many people have an eye for form, or a painter how many appreciate harmony of colouring, and yet how blurred and inchoate must be the reflection of the universe on a soul-mirror, whose possessor is devoid of either of these forms of perception in something like artistic force. But are not similar remarks applicable to size, order, and number? Ask any man of science what proportion of ordinary people are correct and trustworthy observers of a fact in nature. And why do we retain the cumbrous and complex apparatus of our law courts? Is it not principally to sift and test the evidence of common witnesses, presumably honest, but in most cases incompetent to give a clear and connected narrative of what they have seen and heard. What, indeed, is the especially distinctive characteristic of Shakespeare as a dramatist? Is it not his ability to accurately reflect the manysided humanity by which we are all surrounded, but which few of us see with sufficient precision, to reproduce in a form, on which the ages may be willing to set their seal? And why are such harmonious soul-mirrors so rare? And we reply, because few men are so constituted as to see the moral and physical universe correctly, or reflect it truthfully.

The lateral position of the eyes in animals, and their anterior position in man, are facts not without significance to the student of analogy. The former indicates that sight, like hearing, is principally devoted to immediate self-preservation, while the latter shows its especial subserviency to the purposes of intellectual

perception. Considering the great distance at which it can give us cognition of objects, as in the case of the stellar bodies of cosmic space, this latter is probably its true function, that to which it pointed from the beginning. If so, then sight in its higher and grander applications, is an especially human attribute, though we would rather regard it as initial lucidity, the dawn and the promise of that insight which can attach, in all its force and fulness, only to the radiant man of the future, whose perceptions will thus bear due proportion to his inspirations.

We are thus brought to the disputed subject of Phrenology, into the controversy respecting whose truth or fallacy we cannot, from the nature of this paper, enter here, and shall therefore in the few remarks, for which alone we have space, assume not only the truthfulness of its principles but the accuracy of its details. If there be a divine symbolism anywhere manifest in the forms and processes of nature, we may be sure it cannot fail to be emphasised in the cerebral structure of man, through which the highest known phenomena, those of consciousness, are apparently developed. It is quite proper that the animal passions and impulses of our nature, which we share in common with brutes and even reptiles, should have their seat in the basis of the brain, and so in juxtaposition with the body. The lowest in character of all our functions, their place is eminently indicative of their grade. And what a fine suitability do we see in the love of life being surrounded more immediately by the combativeness which is to defend it, the destructiveness which is to carry out that defence, if necessary, to the extinction of another organism, and by the alimentiveness, which in due efficiency, provides for the growth or repair of the corporeal structure. In a sense, the affections are the passions translated, and it is therefore quite suitable that in the structural arrangement of the cerebral organs, they should rest upon them. It is not without significance that the passions and affections are situated posteriorly, and the intellectual faculties anteriorly, for before and behind, front and back have their meaning in nature as well as in society. And with what beautiful propriety are the perceptive faculties arranged immediately around the eye, through which, by the function of vision, we obtain cognition of so many of the properties or rather appearances of matter. And is there not a certain fitness and propriety in the reflective being super-imposed on the perceptive faculties, the sphere of thought thus dominating that of fact, and principles being enthroned on phenomena? Nor is it without significance that the organs of locality and time separate the inferior from the superior province of intelligence, thus of necessity compelling us to think of every event as having occurred at some period, and of each thing as existing in a certain place.

There is no more suggestive fact in the entire structure of man than the coronal position of the moral sentiments. How strikingly indicative of their rightful supremacy over the impulses, the sympathies, and the intellect. They occupy the throne, and were obviously intended to rule from the beginning. Neither is it without meaning that conscientiousness sits as chief councillor on the right and the left of the regal will, as if it were provided that our decisions should be submitted to the dictates of integrity, prior to their execution. While the centrality of veneration, with all the nobler attributes of our being encircling it, like satellites around a primary, is adequate evidence of its importance, and a sufficient proof, were any wanted, of the inherent grandeur and sublimity of its function. We know that faith is higher than hope, and the organ of the first is central, while that of the last is comparatively lateral. And we are told that charity is greater than either, and it accordingly occupies an anterior position.

Not without design was ideality, with wonder above and sublimity behind it, placed in the position of wings to the intellect, lifting it from the practicalities and utilities of ordinary life into the grandeur and glory, the beauty and spirituality of a higher and freer, a more refined and harmonious sphere of being. Is it any wonder that we find time and tune in such a neighbourhood? What but music could result from such a combination, if only in sufficient strength to dominate the harsher elements manifested through some of the other organs. We, as yet, know nothing of what awaits humanity in this direction. Already there are women whose conversation is an ever-varied flow of sweetest harmony, and whose every movement is but a fresh manifestation of grace and beauty. We now speak of the poet and the orator as exceptional, not merely as to the force and originality, but the form of their utterances. But why should not the voice of man, like that of the lark and the nightingale, grow up spontaneously into music, as by a law of nature? It must do so eventually, and of this the organs just alluded to are a promise and a preparation. It is the same with constructiveness, which mechanical in its roots is artistic in its blossom. It shapes the tomahawk and erects the wigwam of the savage, while it carves the statue of the sculptor and designs the temple of the architect. But to do this it must be winged with ideality, and so borne sunwards to the clear empyrean of creative thought and imagination, where the seervision of genius beholds the architypal forms of everlasting beauty instinct with the life and radiant with the glory of their divine author.

(*To be continued.*)

THE PHILOSOPHY OF RE-INCARNATION.*

No. XI.

WE have seen that there are, in Nature, neither immobility, gaps, nor sudden leaps; that not only is everything moving and changing, but that each phase of existence grows out of that which has preceded it, and leads to that which succeeds it. We have seen—the results of Positive Science confirming the statements of our spirit-friends—that all the constituents of material substances exist, throughout Infinity, under the form of a Fluid too attenuated for perception by human senses; and that what we call Matter is only a solidification† of one of the elements of

* The ancient Brahmins (previous to the irruption of Boudhism into their original creed), Pythagoras, their submissive disciple, and the Druids of a still later period, all taught that individual progress is only to be achieved through successive existences; but the surmises of all those schools, lacking the guidance, correction, and support of the scientific discoveries of modern days, and therefore necessarily fantastic and false in detail, were still farther vitiated by the radically erroneous notion that the souls of the wicked were made, after death, to go into the bodies of worms, insects, birds, and animals, as the punishment of wrong-doing.

That the earliest speculations of the human mind should have pointed, however vaguely, to a community of origin and destiny for the various races of beings that people the planet is a most interesting and suggestive fact, and constitutes, in itself, a strong presumption in favour of there being, in the nature of things, some basis of reality for that idea; although the forms under which it has been formerly put forth necessarily reflected the general ignorance of the epochs in which they arose. But the theory of Derivation and Development, which is being set forth in these papers, not only gives what no other theory has ever given, viz., a general explanation of the Universe that is at once rational, coherent, consolatory, eminently moralising and humanising in its tendency, covering all the phenomena of life, explaining all the facts of history, and in close conformity with the discoveries of Science, but also demonstrates the absolute impossibility of the assumption, by an individualised soul, of any of the forms of the pre-personal stages of psychic elaboration, by showing the nature, both of the process through which the psychic element is elaborated from its original state of vapourous diffusion up to individualised personality, and also of the process by which, through a voluntary return towards the psychic of the *status* animal degree, it incurs the penalty of incarnation in the material bodies of the human races of planets, as the nearest approach to animality which is possible in the case of a fully-formed spirit, constituted into an individuality by the formation of its permanent perisprit. This theory, therefore, is no more a reflex or resurrection of those infantile hypotheses than modern Chemistry is a reflex or resurrection of the dreams of the Alchemists, or than modern Astronomy is the reflex or resurrection of the extravagant misconceptions of Judicial Astronomy; although, in each case, the intuitions and observations of earlier ages find their explanation, correction, and interpretation, in the wider and truer generalisations of the era of Positive Science (Physical and Metaphysical) on which we are entering.

† The Committee appointed by the Academy of Sciences of Paris to examine the results of the interesting researches of M. Tresca—regarding solids pressed through small apertures by a gigantic force, and by means of which he proves that the particles of ice, metals, and other bodies, when driven through those apertures, obey the same laws as obtain in the case of liquids issuing through such holes—has recently published its affirmative Report on the latest papers of that gentleman concerning the operation of punching. In this case, the pressure exercised on the head of the punch, and transmitted by it to all the particles of the solid body, causes them to give way equally in all directions,

the Universal Fluid with which what was formerly regarded as "empty Space" is now admitted to be filled.*

We have seen that every element and department of the Created Universe is intimately connected with, and dependent on, every other; and that the various phases of material formation and development are only the concomitants of the phases of self-development accomplished by the Spiritual (or Psychic) element of the Universe, in conjunction with the molecules of Matter, in the course of its Divinely-appointed elaboration, from the state of diffusion in which it originally exists in connection with the Dynamic and Material elements of each incandescent stellar nebula, up to the period at which—having achieved the work of its pre-personal elaboration of the various affectional, intellectual, and effective elements of personality, through its formation of the bodies of the mineral, vegetable, and animal reigns of the planet in which it has thus been educated up to the threshold of individualisation—it is constituted into educable personalities by the formation of the permanent soul-envelope, or périsprit, that constitutes the individuality of each fully-formed spirit.

We have seen that the antithesis of Right and Wrong—with its correspondential results of Good and Evil—is necessarily inherent in the constitution of things; and that (it being impossible for the Divine Being to create other Gods) each individualized spirit, in order that it may become a homogeneous element of the self-sufficing Universe of Order and Happiness of which it is destined to be an integral portion, is subjected, through the unfettered action of its free-will, to the dangerous, but necessary, struggle between the Reason and Conscience which are the apanage of its personality, and the selfish tendencies which are the result of the pre-personal elaboration of the Psychic Substance (of which its Soul is composed) in the moulds of the lower reigns; and we have also seen that, while the voluntary following of the dictates of Reason and Conscience, by the individualised spirit, enables it to progress to the true Soul-life of the Sidereal Degree without incurring the necessity (or acquiring the possibility) of incorporation in a fleshly body—in other words, of being *humanised*—the voluntary declension of the individualised spirit towards the selfishness which constituted the necessary motor of the Psychic element in the pre-personal

exactly as the particles of a liquid behave under analogous conditions. Again, if a solid block, say of metal, be encased in a ring offering insuperable resistance to its extension, and a punch be then applied to its upper surface, the impact will cause *all the particles of the block to move as would those of a liquid*, viz., in a vertical direction, their movement in a lateral direction being rendered impossible by the resistance of the ring.

* *Vide* opinions of leading Astronomers on this subject, in *Human Nature* of February, 1870, p. 63.

phases of its elaboration (but which should now give place to the higher direction of Reason and Conscience) produces, through the materialisation of its périsprit, a correspondential modification of its corporeality which brings it down to the nearest approach to animality that is possible in the case of a fully-formed and individualised spirit, viz., the accretion of a body of flesh, produced by the correspondential substitution, in place of the fluidic particles of its normal outer form, of particles of a heavier and more compact nature, and of a greater or less degree of grossness corresponding to the degree of its latent Psychic impurity. For the three constituent elements of Derived Existence—viz., Spirit, Force, Matter—being co-existent, and therefore co-extensive with, and co-relative to, each other, every possible state of the Spirit-element has its correspondent in the action of the Force-element, and in the qualities of the Material-element. In other words, every state of the Spirit-element spontaneously and necessarily determines the corresponding action of the Force-element which produces the material body and conditions which are its correspondents in the sphere of objective externalisation; and therefore it is idle to appeal even to the Divine Power to make us happy otherwise than through our own bringing of ourselves into the mental and moral conditions which, in virtue of the Creative ordinations of that Power, are the sole factors of happiness.

We have now to examine the nature of the purifying and regenerative action exercised by Matter in its compact state upon spirits incarnated in fleshly bodies, the bringing of which action to bear upon them—as Providential punishment is always remedial—is the beneficent aim of this subjection of spirits, self-exiled from the happy spheres of fluidic education, to the toilsome and painful discipline of humanized existence. But, in order to understand the nature of this action, it is absolutely necessary to endeavour to ascertain something of the nature of the corporific process by which, in virtue of the Providential ordinations for rendering the mechanism of the Universe self-sufficing, each soul is made to furnish itself with the outer envelopes which constitute at once its visible personality, and its instrument of relation with the other personalities and objects of the Universe.

The Universal Fluid, matrix and generator of the Universe of Derivation,* though declared to constitute the third term, or element, of the Divine Existence (Intelligence, Thought, Fluid), is not GOD, but, being the concretion of the efflux of the Divine Thought, is related to the Divine Being as a man's thought is related to the man himself; *i.e.*, as the immediate, nearest product

* Vide *Human Nature* for March, 1870, No. V. of these papers.

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of the man's self-hood, but which, nevertheless, is not the man's essential self. The inscrutable, unimaginable DIVINE ESSENCE, whose Self-existence is as necessarily implied in the phenomena of the Universe as are the hand and mind of the Writer in the existence of Writing, being the Sole Reality, Sole Substance, Sole Life, from which all other modes of existence are only dependent derivations, it follows that, as Man's self-hood is only a product of that Sole Reality, with no original or intrinsic reality of its own, so his thought can only be a mental image or picture of the thing it represents. But the Divine Intelligence being Existence in its essential Self-hood, ITS Thoughts are Realities, and contain in Themselves the elements of the illimitable varieties and possibilities of all the orders of Derived Existence—Spiritual, Dynamic, Material—which will be progressively evolved from those elements according to the laws which, in virtue of the origin of those elements, are inherent in their nature. Consequently, the Universe of Derivation, though possessing no original or intrinsic Reality of its own, is none the less *real*, because, as a derivative of the necessarily-productive movement of the Creative Reality, it shares, in virtue of its Source, the Reality of that Source.

The Universal Fluid, therefore, as the immediate product of the Creative Thought, contains the entire sum of Created Existence (as constituted by the Creative Conception) in the three distinct, but intimately-connected elements of that Existence, as Spirit, Force, and Matter; neither of which can live its life except in connection with the others. The Spiritual (or Psychic) element, in its two modes as Affection and Intelligence, is the ruling and determining power which controls the formation and shaping of material bodies, and is the Soul of which all bodies are the material clothing and manifestation. The Material element, in its two states (as Fluidic or Compact) is the body of which the Psychic element, in its generality as in its individualisations, is the Soul. The Dynamic (or Magnetic) element, declared to partake of the nature of the two other elements, is the sole and necessary link, and agent of relation, between Spirit and Matter, is everywhere present throughout the immensity of Space, and acts by vibrations which determine, according to the various modes and conditions of their action, the various classes of phenomena which we speak of as Magnetism, Electricity, Caloric, Light, Sound, Attraction, Cohesion, Vitality, Thought, &c. These three elements of Derived Existence are eternally, necessarily, and inseparably united, and their possibilities, as previously stated, are co-extensive, and correspond exactly, with each other. In other words:—any given state, or movement, of the Psychic or Soul-element, determines a corresponding vibration of the Dynamic or Force-element with

which it is always and everywhere in union; and this vibration of the Force-element, instantaneously transmitted to the particles of Matter in which the Force-element is always and everywhere present, determines a corresponding grouping or separation of those particles. Thus, although Soul and Body, Spirit and Matter, are never blended, are never in contact, they are always in intimate connection with each other, through their inseparable dynamic intermediary; the various states (or movements) of the Soul-element determining, through the agency of the corresponding magnetic vibrations, the production or dissolution of the various forms and resulting qualities of material bodies which correspond to those states, and the bodies thus formed re-acting, through the same dynamic intermediary, upon the Soul-element whose impulsions determined the dynamic vibrations that, in their turn, determined the various modes of juxtaposition of their constituent atoms to which the various forms and qualities of those bodies are due. That the vibrations of the Dynamic (or Magnetic) element, which are the cause of the phenomenon of Light,* are also the source of Form† is shown, as remarked in the preceding paper, by the symmetrical groupings of grains of sand and other minute bodies, when submitted to the vibratory action of Light, Sound, or other modifications of that ubiquitous element, whose agency in the formation of bodies is becoming comprehensible for us since we have begun to see what the subtle, irresistible, all-penetrative electric current can do in the way of

* It is well known that, when two plates of glass, coated with varnish on one side only, are placed with their unvarnished sides at a small distance from each other, while their coated sides are connected with the poles of a Ruhmkorff's machine, *light appears between the plates.*

† Professor Von Bezold, in a paper recently communicated by him to the Academy of Sciences of Munich, gives an account of certain experiments lately made by him with a view to ascertaining whether the light-developing action of such an inductive discharge as that alluded to in the preceding note could be rendered visible by the production, in a fine powder, such as the seed of Lycopodium, of the figures which have been so frequently obtained under other circumstances; as when Chladni obtained vibration-figures by drawing a fiddle-stick along the edge of a glass plate on which saw-dust was strewn. To this end he placed two glass plates one above the other; their coatings of varnish, which were circular, being face to face. Lycopodium seed was sprinkled on the lower one; and the two plates were separated by bits of glass. The lower lamina was now connected with the positive pole of the induction-coil, and the upper one with the negative pole; the machine being worked by a single element. At the end of about a minute, a part of the seed was found to have been projected on to the upper plate, in the form of small circles, some of which had a little heap in the centre; the rest of the plate being perfectly free from seed. The seed remaining on the lower plate had also become grouped in circles dotted with little stars. Around the edge of the coatings was a ring free from seed, enclosed in a ring of seed thinning off inwardly. A reversal of the poles produced a corresponding change in the effects produced. When the distance between the two plates was increased, the circles increased in diameter, as they also did when the strength of the battery was increased, the figures then spreading out so as to overlap one another; the distinctness and beauty of the figures being dependent on the regulation of the induction current.

disintegrating, transporting, and grouping anew, the molecules of the metal submitted to its vibrations, whether in the seemingly-spontaneous action of the thunder-bolt, or, as directed by human skill, in electro-plating, &c. Not only is the transporting and grouping power of the Dynamic element being more and more conclusively demonstrated, every day, by the results of physical investigation,* but the course of modern experiment is rapidly leading the scientific world to the recognition of the existence of a greater or less degree of attraction in *all* bodies, and of the action of electricity in the production of all vital phenomena; while the fact that the rousing in our consciousness of the perception of colours, odours, flavours, and all the other so-called "properties of bodies," is simply the result of the vibrations which those "bodies" have the power of causing our nerves to perform or to perceive, is now so fully admitted that we begin to see the possibility of establishing, for the convenience and certainty of definition, comparison, measurement, &c., formulas of vibration that shall furnish, for the entire globe, and in regard to all our other perceptions, a standard as sure and unvarying as that which has now been arrived at, in regard to the mode of Dynamic vibration that we call "Sound," by the adoption, as the standard for determining "concert-pitch," of a tuning-fork making a definite number† of vibrations per second.‡ We see, therefore, that Pythagoras,

* In a communication recently addressed to the Academy of Sciences of Paris, M. Prillieux gives the results of his examination of the behaviour of *chlorophyllum* (the green colouring matter of plants, which is contained in cells of the shape of grains) when subjected to the action of Light. Boehm, a German naturalist, announced, many years ago, that he had seen these grains, in the *Crassulaceæ*, collect in the centre of each cell, under the direct influence of the solar rays. The announcement remained unheeded until a Russian botanist, Famintzin, remarked a decided mobility in the grains contained in the cells of the leaves of a moss of the *Mnium* genus, when exposed to the sunlight; and his countryman, Boradine, confirmed the statement in regard to other plants. Received with incredulity, these observations were not repeated in France, until M. Prillieux took up the matter, with a view to settling the question, by experimenting on the kind of moss called *Funaria hygrometrica*, which is peculiarly adapted for the purpose, the leaves being formed of only a single stratum of cells. A whole plant, roots and all, was placed on the object-plate of the microscope, and a leaf was then examined by transparency, a method which allowed the cells, and the modifications going on in them, to be conveniently watched, the grains of chlorophyllum being easily distinguishable. He found that, when the plant has been kept for a few days in the dark, its leaves present the appearance of a green network, between the reticulations of which there is a clear, transparent ground, all the grains of chlorophyllum lying against the portions which separate one cell from another, so that there are none on what may be called the *roof* and the *floor* of the cells. But, under the influence of daylight, or of the rays reflected by the mirror of the instrument, the grains are soon seen to leave the partitions, and slide along to the *roofs* and *floors*, where they accumulate. At night, or on the withdrawal of the light, they return to their old positions.

† This "Normal Diapason," for determining the pitch of the *la* of the treble staff, is now fixed at 860 vibrations per second.

‡ "How absurd it is," exclaimed a witty French *savant*, the other day, "that, if I want some cloth of a particular shade of red, or blue, or green, or any other

Plato, Jamblichus, and the other lights of ancient thought, in declaring that "Numbers rule the world," only asserted a truth which the progress of scientific discovery was destined to establish; and we also see that, for the advanced intelligences entrusted by the Creator with the conduct of the Cosmic work of the Universe, the formation and qualitation of bodies, with all their illimitable variety of attributes, may be reducible to mathematical formulas: so that, when they compare notes, or issue directions, in regard to the production, or classification, of the various objects of the mineral, vegetable, animal, and hominal reigns of the planet whose development they superintend, they may only have to indicate the number and mode of the magnetic vibrations through whose agency the Psychic element accomplishes the accretion of those various forms—correspondents of its various states—which it assumes and animates in the successive phases of its elaboration.

All organised bodies, we are assured by the higher minds with whom we are beginning to enter into communication, are thus formed, maintained, qualitated, and vitalised through the magnetic action brought to bear, on the material atoms of which they are composed, by their animating soul; while all the inorganic substances of the planet—already shown* to be so many *corpses* successively abandoned by the Psychic element in the course of its initial elaboration—owe their formation to the same magnetically-agglomerative action of that element, at some period of its pre-personal career.

But before proceeding to consider the little we yet know, from Spirit-sources, of the formation of living bodies, we must briefly revert to the nature of the sentient beings of the Universe, and pass in review the various spheres of intelligent life in which the various phases of the elaboration and education of the Psychic (or Spiritual) element are stated to be accomplished, as an indispensable preliminary to our examination of the specific nature of the service which is rendered to the Psychic element by the reactions exercised upon it by Matter in the compact state in which it exists in the lower order of planetary worlds.

The nature of the sentient beings of the Universe, destined to become the images, in the sphere of the Finite, of the triplicity of

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colour, I should be obliged to send a pattern of that shade to the weaver! For I ought only to have to write and say, '*Send me so many meters of cloth of so many vibrations per second*,' to be sure of obtaining, with mathematical exactness, and whether I sent my order to Lyons, to London, or to Pekin, the identical shade of colour that I have in my mind. This world will never be worth living in, for reasonable creatures," he continued, "until we have got beyond our present roundabout and inexact methods of conveying ideas of objects by patterns and descriptions; and are able to call up the idea of each object, quickly and directly, by merely stating the number and mode of its vibrations!"

* Vide *Human Nature* for April 1870, pp. 157, 158.

the Creator, (Intelligence, Thought, Fluid) in the sphere of the Infinite, is declared to be triple, and to consist, as we have seen, of 1st, a Soul; 2nd, a soul-envelope or Perisprit; 3rd, a corporeal externalisation or Body. The Soul is not a mere principle or abstraction, but is a real, substantial entity, immortal because immaterial, acting in two modes, as Affection and Thought; but, soul-substance being diffusive in its nature, it is dependent for its individuality on its immediate envelope, or perisprit, composed of another order of substance, equally incomprehensible by us in our present state of scientific attainment, being declared to be of the same nature as the Dynamic element of the Universe, which, in its various modifications (as Magnetism, Electricity, Caloric, Vitality, and others not yet known to Science) is the immediate producer of all the vital, sensational, and mental phenomena, is, as we have seen, everywhere present, and acts by vibrations. It is this magneto-dynamic envelope, or perisprit, which circumscribes the naturally-diffusive Psychic Substance into a definite personality, or soul; constitutes the temperament (or distinguishing idiosyncrasy) of each soul thus individualised; and is the intermediary and instrument by which each soul attracts to itself, and shapes to its own uses, the particles of Matter (fluidic, or compact, as the case may be) which compose the bodies it successively assumes in the course of its development, and by which it is furnished with the means of acting upon the other beings and objects of the world of relation, and of being acted upon by these in its turn. This soul-envelope, which is stated to partake both of the nature of Psychic Substance and of that of Material Substance, becomes, from the period of its conjunction with the soul, so intimately united with it as to constitute thenceforth an integral part of it; never being thrown off, but being correspondentially modified by every change in the affectional and intellectual *status* of the soul it enshrines. The outer, corporeal form—which is attracted by, and clothes, the perisprit, as the perisprit is attracted by, and clothes, the soul, and which constitutes the soul's instrument of manifestation and of relation with the external world—consists of the particles of compact or of fluidic Matter which the soul, through the magnetic action of its perisprit, attracts around the latter, and which it holds together, shapes, vitalises, and develops to its uses, through the vibratory action of that magneto-dynamic agent.

The individuality of each soul is absolutely dependent on the circumscribing action of its perisprit, because soul-substance, existing originally in a state of diffusion analogous to that of a fluid or a gas, would necessarily continue, but for the limiting and circumscribing action of that dynamic-envelope, to expand and mingle with the general mass of the Psychic element of the Universe, and would thus remain for ever in a state of uncon-

ciousness, in which the intellectual and moral possibilities inherent in its nature would be simply latent, *i.e.*, for all practical purposes, non-existent; for those possibilities can only be developed and rendered effective by the joint-action of the three necessary constituents of Derived Existences, viz.: Spirit, Force, and Matter. The formation of individualised spirits out of the general mass of Psychic Substance would therefore seem to be, like the formation of suns and of planets out of the mass of nebular Matter, a process of *individualisation through condensation;* this condensation not only giving a distinctive personality to each portion of Psychic Substance thus separated from the mass and condensed into *a soul,* but also, through the developing action of the condensing process (analogous to the action of condensation on nebular Matter), rousing, and rendering active, in each of the souls thus individualised, the various qualities, powers, and tendencies which had previously been only latent in its elements.

If we consider the Spiritual (or Psychic) essence as existing, in connection with the forms of the mineral, vegetable, and animal degrees, in states more or less analogous to vapour, we see that the re-embodiment of any one of the various portions of that essence temporarily segregated in the forms of those degrees is impossible, and that, consequently, no one of those segregated portions is capable of continuous, individual progress, because the state of the spiritual element, in those lower reigns, is not definitive; and that it is therefore as impossible for any amount of culture to make a pebble anything but a pebble, a cabbage anything but a cabbage, a beaver anything but a beaver, as it would be for the human fœtus to be made to live and progress if its proper sequence of development were arrested at the worm-stage, tadpole-stage, lizard-stage, or any other of the phases of fœtal elaboration—reflexes of the pre-personal phases of spirit-elaboration—through which it passes on its road to the human form. Spirit-substance, in the life of those degrees, not having yet attained to the psychic quality corresponding to the molecularity which is the condition of cohesion in material-substance, it is as impossible to educate it, otherwise than as a mass, and through a general rousing of its latent faculties, as it would be to give enduring shape to wisps of mist or steam. Could we compare the state of spirit-substance as it exists in the forms of the mineral degree, in those of the vegetable degree, and in those of the animal degree, we should doubtless perceive, in the latter, a marked advance towards the conditions of its approaching individualisation. We should see that essence, when set free by the death of a vegetable form, coalescing almost instantaneously with the mass of Psychic-substance, from which a new segregation would be seen to operate, immediately, a new incor-

poration in some slightly higher vegetable form; similar processes being repeated, throughout the mass, until it became able to operate the zoophytic links through which it will reach the animal degree. In the animal degree, we should see its tendency to cohesion still farther developed; the portions of Spirit-substance, set free by the death of each animal form, retaining the shape and impress of that form for a longer period * than is possible to the portions set free by the death of a plant; but, the degree of cohesion which constitutes the animal grade of the Psychic essence being still too weak to be lasting, no *education* is possible to it in that degree, beyond the acquiring (so to say, by *rote*) of certain fragmentary associations between acts and consequences, soon forgotten, and which—though constituting the *germs* of all the mental and moral faculties of individualised Soul—are productive of nothing like the general development and modification of mind and character implied in that term as employed in relation to the human subject. It is only when a mass of Spirit-substance has undergone (through periods of duration too long to be calculable by us) the innumerable processes of development and elaboration due to the reactions of the forms of the mineral, vegetable, and animal degrees, and has thus arrived at the spiritual quality, analogous to consistency, which gives it the possibility of attracting around itself the elements of a perisprit, that it at length becomes *a defined personality*, capable of individualised existence, and consequently susceptible of education, *i.e.*, of individual development and progress, through the acquisition, retention, and comparison of abstract ideas.

The process by which Psychic substance is gradually brought from the state of diffusion to that of personal individualisation may perhaps be roughly compared to that by which the confectioner brings his syrup, through repeated boilings, to the point at which it spontaneously separates into crystals; or we may figure to ourselves the state of that substance, when arrived at the stage of individualisation, as being somewhat like that of a portion of syrup that has acquired sufficient consistency to support the accretion upon itself of the firmer particles that will form its individualising envelope. This envelope,—which, as already stated, is declared to be of the same nature as the Dynamic element of the Universe,—though impalpable, and far more subtle than any form of Matter, is nevertheless *dense* and, so to say, *material*, in comparison with the subtlety of the substance of the soul it enshrines, and to which it remains for ever attached, progressing with it through all the phases of its eternal development. As the earthly body constantly changes its particles, renewing itself entirely, every month, so the soul, by an

* Vide, in *Human Nature* for April, 1870, the foot-note on p. 160.

analogous action, incessantly changes the quality of its perisprit. Every modification of its state, of its ideas, convictions, sympathies, affections, produces a corresponding modification of its Dynamic envelope, and thus of the attraction exercised by the latter on the ocean of fluids in which it lives; and as those fluids are the immediate source of Material-substance, and as "like attracts like," the evil thoughts of a low and impure soul determine perispritic vibrations that attract the grosser, denser, and more materialised particles of those fluids which correspond to that impurity, and which render the perispritic body of such a soul as obstacular to the higher spiritual essences as would be a granite wall to us; while, on the contrary, the progressive enlightenment and purification of the soul, determining corresponding modifications of its perispritic vibrations, attract to its fluidic body particles of a proportionally lighter and purer nature, which, taking the place of the grosser ones, are again displaced, and replaced by still finer and finer particles, as the spirit progresses in knowledge and in purity. The fluidic bodies of the lowest of the disincarnate spirits of which we know anything are almost as dense and gross as the material bodies they so closely resemble; the highest are as impalpable, incorruptible, luminous, and rapid in transit, as the electricity to which their nature is so closely allied.

Paris, Aug. 7, 1870. ANNA BLACKWELL.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology as an Aid to the Historian," "Ecstatics of Genius," &c., &c., &c.

BALDER THE BEAUTIFUL.

BEAUTY AS VESTURE AND EMBLEM OF THE DIVINE.

SCANDINAVIAN mythology is characterised by grandeur rather than beauty, being in this respect the opposite of the Hellenic, in which beauty is the superior element. The early dwellers in the North were obviously men of Titanic frame, cast in a larger if a ruder mould, than their classic predecessors; and, truly, the Norse gods bear the stamp of their worshippers. They, too, are vast and terrible, as if a reflection in the human soul, of a ruder and more tempestuous clime than that of Hellas. The storm-gods and the frost-gods speak of a winter such as no Greek ever encountered. The blast of the tempest, and the roar of the waves, as they roll in with the long swell of the Atlantic, is the true undertone which pervades the stupendous machinery and terrible life-environment of Valhalla, where there is no repose from the battle, save in the excitement of the chase, and the drunken

revelries of the feast. But to all this reign of brute force, and yet more brutal indulgence, relieved only by a courage that never knew fear, and a manhood that no labour could exhaust and no difficulty could vanquish, there is one exception, and this is Balder the Beautiful, the summer sun-god of this land of night.

Oh! who shall say what must have been the feelings of the stern and daring, yet simple and domestic Scandinavian hunter and herdsman, seaman, and soldier, so long the prisoner of cold and darkness, when he at last beheld the eastern sky mantling with brighter splendour, and the western hills enrobed in richer glory, till at length in the supremacy of light darkness is unknown, and in the far north, Balder for a season holds uninterrupted court, never wholly descending from his throne, even at the midnight hour. What a glorious feeling of liberation must have passed over his expanding soul, so long denied, the coveted opportunity for action—what a bounding sense of joy and hope must have thrilled through his iron frame, as the lengthening days and shortening nights told of the approaching advent of the summer solstice; for let us remember that this man was no artificial denizen of the town, where civilisation masks the more striking contrasts of Nature, and tones down not only her harsher but also her sublimer features, into the tame mediocrity suitable for timid souls. He, on the contrary, in summer and winter, in spring and autumn, by night and by day, stood face to face with his terrible mother, whether she smiled in the radiant splendour of her unutterable beauty, or frowned in the grandeur and the gloom of her irresistible anger. He saw the snows descend upon the green pastures, and the running streams helplessly bound in their icy chains. He listened to the voice of the tempest as to the howl of a ravening wolf seeking for his prey. In the long nightwatches of his northern clime he often heard the fearful revelry of Jotunheim, as borne upon the thunderblast, wild bursts of fiendish laughter echoed down the deep gorges of his pine-clad mountains, while the flickering lights of the demonic council flashed aurora-wise across the wintry sky. No sight of grandeur and sublimity, of wonder or terror, was veiled from his vision; and no sound of sweetness or of power was muffled to his ear. They impinged upon his manfully great, yet childishly simple soul in all their overwhelming strength and overawing vastitude, and were reflected thence, not in modern scientific guise as "forces of nature," but personified in the dire gods and dread demons, the gaunt heaven and dread hell of Scandinavian mythology.

But in the far North, and up even to the Arctic circle, it is not all winter. The storm-gods and the frost-gods, though powerful, are not omnipotent. Their empire is not for ever. Even here,

light and darkness, heat and cold, maintain internecine conflict, victory being followed by defeat, and triumph being succeeded by subjection in unresting alternations. The snowy shroud of winter is supplanted by the verdant mantle of spring, and icy fetters are superseded by floral chaplets, and Balder, the beautiful and the beneficent, is the author of the change. It is no wonder, therefore, that the Scandinavian imagination clothed him in the radiant splendour and peerless beauty of a celestial sun-god, the light-giver and joy-bringer, the hope and delight of a world, otherwise too cold and cheerless for human existence.

And is there not a profound truth hidden beneath the radiant imagery of this solar myth? Is not the beautiful the light and the joy of the world? Is it not the crowning glory of creation, the marital vesture in which Nature, as the bride divine, stands finally robed for her "holy sacrament of marriage," in the gorgeous temple of the universe. And is not this Balder the Beautiful, this summer sun-god of the soul, sometimes slain? Does he not at the present moment lie dead in our midst? Where is poetry, or the beautiful in thought and language? Is it not for the most part relegated into the background of literature? Regarded in the matter of authorship, as a refined amusement, and so but too often undertaken in the spirit of an elegant dilettantism, as the last and crowning accomplishment of a finished gentleman, and, in the matter of study, as the desirable completion to a superior education, and so, written as an amusement and read as a task, without ardour and enthusiasm, and therefore without inspiration in the one case, and without earnest attention or responsive emotion, and therefore without due and fructifying receptivity on the other; what wonder, we say, that it pines and withers, its occasional blossoms, however promising, like the fair almond bloom in our northern clime, coming to no fruit, leading to no result, comparable with the grander masterpieces of a more congenial time?

And where is Art, or the Beautiful in form, colour, and composition? Once it ministered to the requirements of the temple, now it contributes to the superior upholstery of the drawing-room. Phidias and Praxitiles executed the statues of gods, which were not only objects of admiration to the few, but of something very like adoration to the many. They knew and felt that the superhuman grandeur of the Jove and beauty of the Venus, on which they respectively wrought, expending, doubtless, their very souls in the process, would rouse the rapt devotion of ardent worshippers, generation after generation, while the far Olympiads would come and go, and the waning centuries wax old and die. And it was the same with the saints and altar-pieces of the "old masters" of the Catholic Church. Raphael did not paint his glorious Transfiguration for the post-

Human Nature, September 1, 1870.

prandian criticism of well-bred gentlemen, but the all-absorbing devotion of a believing Christendom, through its pilgrim representatives in the Holy City, and so he wrought in a state of ecstatic inspiration, as if sustained by the faith, and borne upwards on the prayers of those believing millions who, age after age, come to worship at the shrines which he, as high-priest of the Beautiful, was graciously permitted to adorn—albeit, perhaps, with hands not wholly worthy. Now what have we to offer in the way of inspiration when compared with this? and we must reply in all humility and sorrow—The walls of the Royal Academy, the mansions of our nobility, the notices of our art-critics, and—shall we profanely add—the purses of our millionaires.

And where is Music, once, like Art, a reverenced handmaid in the service of the temple? Whether among "the sweet singers of Israel," as they raised their pealing anthems to Jehovah, in his chosen dwelling-place on Mount Zion, or in the Gregorian chant of Christian Europe, echoing through the vaulted aisles, and reverberated from the fretted roofs of her Gothic cathedrals, music was something more than a matter of taste and amusement. It was an important part of that service of prayer and praise which then continually ascended as the incense of the soul from those devout generations to the Creator and Preserver of the universe. Thus sanctified and set apart for the highest and holiest uses, sacred music attained to a grandeur and sublimity in its composition, and to a precision and solemnity in its execution, of which we have a reflection in the modern oratorios, the germ and the promise, let us hope, of a temple-worship yet to come, in that glorious age of restitution and resurrection, when men will once more deem it fitting to dedicate the finest music, the best poetry, the most soul-stirring eloquence, the highest art, and the noblest architecture, to the service of their Creator. But at present, and more especially in these Protestant and progressive countries, music is, for the most part, relegated to the realm of amusement, if not of dissipation—to the theatre, the opera, and the saloon, according to the social status and intellectual culture of its patrons, and, thus profaned, has perhaps lost somewhat of its olden character of grandeur and sublimity, and has, consequently, been shorn in a measure of its former power and influence. Not that we need nourish any despair on this or any other department of the "Beautiful." Seedtime and harvest are still as sure in the moral as in the physical world. Humanity has all the elements of greatness and excellence in it now as of old, from the finest susceptibilities to the grandest heroisms, although the nobler seem just at present somewhat slumberous, reposing perchance previous to a great awakening. But we need, as we have said, nourish no despair; there is beauty unutterable and transcending all that poetry has ever

described or art embodied, in the universe, and we may be sure that there is a proportionately responsive appreciation of this in the heart of man. Do we go too far when we affirm that beauty is a revelation of the divine in the material sphere—that it is the highest possible attribute of physical being—that in which it most powerfully appeals and makes the nearest approach to that yet higher phase of existence, which is developed on the moral and intellectual plane, where in a sense beauty, and that, too, of the highest order, is also manifested? Let us endeavour to spell out a few sentences of the boundless and mystic volume of Nature, and see what is their import on this fair subject.

We suppose it is almost needless to say that astronomy reveals exquisite beauty, both in the planetary and stellar sphere, where, notwithstanding the wondrous sublimity of vastitude, whether as to the volume of the heavenly bodies or their stupendous distance from each other, the finest order of disposition and the most exquisite harmony of movement are found to prevail, not seldom illustrated and adorned, too, with a depth and diversity of colour, which might well warrant the grand old poetic conception of the music of the spheres, and, we might add, the sacred dance of the gods. And then, again, what wondrous beauty engirdles our own comparatively dull earth. The grand cerulean dome, with its hue ever deepening in intensity from horizon to zenith, across which the fleecy summer-clouds, so high and pure, and we might almost say, holy, float in their sweet yet solemn majesty, like great white thrones, whose celestial occupants are only invisible, because too spiritual, perhaps too sacred for our grosser vision. And then, too, amidst all this, Balder the Beautiful, rises morning after morning, in all the splendour of his fadeless youth, from behind the sapphire ramparts of the Eastern hills, whence night voluntarily folds back the curtains of the gloom to make way for this procession of glory, as it slowly advances with triumphant march through the roseate portals of the dawn. Did any man, with his soul open to the truth, ever see a summer sunrise and doubt the divinity of Nature—or, we may add, behold an autumnal sunset, and not read therein the charter of his immortality; for if Balder be beautiful at his birth, he is yet more sublime in his death, expiring as becomes an immortal, who feels that his passage from time to eternity is not a defeat but a victory, and so bids the world his last adieu, surrounded with the halo and crowned with the glory of a conqueror.

And what a world has he illumined in his stupendous march, whereon somewhere there is always the dewy freshness of the dawn and the golden glow of eve—where Nature ever swings her censer, laden with the fairy perfume of the morn, and piles her altar with the fragrant buds of spring—where the matin anthem of the grove never sinks into silence, and the vesper hymn of

wild and woodland is never wholly lulled into slumber—a world where there is in reality no death, but only a change in the forms, and a variation in the processes of life—where the unsightly root is always struggling up into beautiful blossom, and the decrepitude of age is being constantly exchanged for the grace and agility of youth—a world where even night, dark but solemn, sad yet sublime, the tearful mourner of creation, is also a Sybilline revealer, unveiling to us the wondrous mystery of the host of heaven, hidden under solar splendour during daylight, like the grandeur and glory that lie beyond the life-sphere of time, where the stars of eternity are always shining, had we but eyes to behold them.

But let it not be supposed because it is possible for us to thus prattle, in our infantile way, about the beauties of creation, that we can exhaust their infinite excellence, or sum up their measureless glory. Practically, the universe is to every man but the wierd reflection of his own soul, cast upon the mystic mirror of his objectivity; he sees what he brings with him the power to see; he drinks in his own appropriate share of the infinite beauty and sublimity by which he is surrounded, his capacity being the measure of his enjoyment; he grows only by what he can assimilate, his development depending on his susceptibility. And while the higher order of minds may thus see from how much those of a lower type or culture are excluded, they will not, if wise, use this as an occasion for pride, but rather for heartfelt humiliation, knowing that they, too, are but men with limited faculties, of measurably finite capacity, to whom—if something of grace and beauty, of grandeur and sublimity has been vouchsafed—this, like their own receptivity, must be partial and imperfect as compared with the splendours too bright, and the glories too intense and effulgent for their weak and imperfect vision.

A GLANCE AT THE PHILOSOPHY OF LEIBNITZ.

To the Editor of "HUMAN NATURE."

DEAR SIR,—The speculation with which some of your correspondents favour your readers furnish useful exercise to the mind. I have often thought that lofty and abstract speculation is more or less intuitional. So, to me, the philosophical speculator is often a poet who thinks and writes in prose. Do any of your communicative readers know anything of the philosophical speculations of Leibnitz? Some years ago I was talking with a learned literary friend, Prof. Jas Morris, now gone home, about the inherent formative principle in each being, pointing out to him that every naturally formed thing, existing in a concrete state, must exist antecedently in a soul-state. He agreed with me that it did seem that every naturally-formed being and thing did develop out of a prior into

what we call the material state of existence. He said that the vague term "vital energy," which meant that inherent force, or nothing, might be better supplemented by that of "monadial force," to utilize a term of Leibnitz. He considered that the constancy in the infinity of beings in their various species, genera, orders, and classes, proves such prior soul or monadial existence. He said he should prefer the term "monadial," as that of soul was appropriate to the human being. My friend, wishing me to know something of what he called Leibnitz's speculative philosophy upon the subject, kindly rendered into English an outline of it, as expressed in one of his great works.

Upon my reminding my friend, Mrs. Morris, the widow of the Professor, of the conversations we used to have together, and in which she used to take interest and part, and asking her to give me some particulars of a philosopher, whose views I regard as profoundly intuitional, has kindly to my request favoured me with the following note:—

"Leibnitz was born at Leipsic, in 1646, and died at Hanover in 1716, where his tomb may be seen at the extremity of the Grand Alley, in a small temple, with the inscription, 'Ossa Leibnitzii.' I believe there is but one man in modern Europe who, in the attributes either of universality or intensity of genius, can be named as his compeer, and that is his compatriot, Goethe. In the regions of speculative thought, there was no department unvisited by the ever-living activity of Leibnitz's marvellous mind, or unillumined by his brilliant conceptions. He was a jurisconsult, historian, theologian, naturalist, mathematician, and, above all, a metaphysician of the highest order. To his piercing intellect he added almost unresting industry. He wrote many essays on jurisprudence. As a naturalist he wrote the 'Protogda,' in which he seizes the two grand distinctions of present inorganic forms, namely, the aqueous and the igneous. He has the credit of being the first to repudiate the fallacy that petrifactions are freaks of nature, but rather are relics of her history. His conceptions of the attainable extended far beyond what even a century could accomplish. In this work his power of discerning the extent of any sphere of thought, and laying down its grander outlines, seems greater than filling in details. His intellect moved serenely over a wide diversity of regions, and subjected all to itself. A great psychological work of his was 'Nouveaux Essais sur l'Entendement Humain,' perhaps the most valuable of all the criticisms which have been written upon Locke's system. None of Locke's mistakes in his 'Essay on the Human Understanding' could escape his keen perception. His achievement in this work was twofold:—

"1st, Starting from the Cartesian foundation, that the mind can obtain no conception of real existence, save through its intuitions, he asked, What is our primary idea of substance? He broke down Spinoza's Pantheism, and established his own scheme of Monads. He asks What know we of existence except that it is a force? What is a crystal, unless it is an energy, or simple power, having the capacity to assimilate what is external, and therewith build up a fabric in accordance with definite laws? What is man but a loftier Monas, operating sovereignly on what is around it?—not a dead extension, of which the mind can form no conception! Around and over us—in the dust at our feet, or through the vault of heaven—energy, action, existence—synonymous with force; the shows and forms of things but indices of powers that are! That primary notion of substance—the bridge we pass over to our conception of realities—analyse it as you will, you find best represented in the scheme of monads.

"2nd, Growing out of his theory of monads comes his other great metaphysical conception, *pre-established harmony*. If existence is the development of individual energies, how comes it that one energy does not distract another? How are assimilation, progress, intercourse possible? Is it not simply because the nature, the sphere, the necessities of each monas are by Supreme Wisdom primarily adjusted to all that environs it? What is Man? The utmost we can predicate is this—He is a primal force, building up a wonderful scheme of nerves, and this scheme or system holding intercourse with everything external. This intercourse is only sensations through these nerves. Nothing is substantially presented to him. He turns towards the cause of sensation, simply because the soul, like every Monas, is by pre-adjustment in perfect harmony with all things. In ourselves we possess the germ of all things. The soul is a glorious microcosm, within which every phenomenon and law, every form and energy has its counterpart or correspondent.

"Leibnitz gave much study to the subject of Religion and Church affairs. He reverentially recognised the full existence of the Great Creator and Ruler of Spirits, perfect in wisdom. Hence, he regarded everything ordered by Him as for the best; and thus, in his *Theodicée*, reconciles the mystery of physical and moral evil, looking on evil as the consequence of limitation of good, and that each Monas, inferior to the Supreme, must experience limitations, simply because it is finite. He said that no faith could be real or intelligible unless its foundations were detected in the human reason. This led to some calling him a rationalist. He adhered to that law of human liberty which is the source of toleration, and insisted that religion could have no hold or standing-place if dissevered from the reason of man. He wrote an able system of theology. His abstruse mathematical works alone, treating on dynamics, &c., would have conferred upon him renown, The honour of the *Infinitesimal Calculus* is really due to him, though our Newton also discovered that power."

This note will serve as introduction to the abstract kindly furnished by my late friend. The word "Monad" is the Spiritualist correspondent term of "atom," the latter signifying further material indivisibility. Referring to Jourdan's definition, "Monad" means a simple being (from *Monas*, unit, or unity), without parts, consequently without extent or figure, by virtue of which, according to Leibnitz, a body exists. *Atom*, according to the same definer, is a particle of matter, supposed to be indivisible, solely because its divisibility escapesour senses. J. Dixon.

(*From the Monadologia and Pre-established Harmony of Leibnitz.*)

The universe is altogether an assemblage of Monads; there is an actual infinity of them; and God has created this innumerable multitude from the very beginning of things. This infinity of Monads requires no other proof than its very possibility. Being possible, it exists because it is conformable to the wisdom of God, that His works should be as rich as possibly can be imagined. Less than an infinity would be incompletion, and would argue a defect of fecundity in God. The greater the number (of Monads) the greater variety and power.

In this infinite number of Monads there do not exist two so much alike as to be undistinguishable from each other; there are not, in the world, two beings absolutely undistinguishable. For,

were such the case, God and nature would act without reason in treating one in a different manner from the other. Now, neither God nor nature ever acts irrationally, and, consequently, never produces two portions of matter perfectly equal and similar. Further, there are not two leaves on a tree that resemble each other identically. It is neither by quantity, because they are without parts, nor by form, because that which is simple has no figure, that Monads are distinguishable. It is, and only can be, by their internal actions, and by their intrinsic denomination.

In the midst of Monads infinite in number, which form this universe, is man, placed intermediate between God and nature. Man knows himself, and directly he knows only himself; but this little Monad in which he is included, and which he constitutes to himself alone, is the mirror of the universe and abridgement of the mighty world.

1. The Monad is a simple substance which combines with composites, simple, that is, without parts.

2. Simple substances necessarily exist because there are composite ones; the composite being merely a collection or aggregation of simple ones.

3. Now, where there are no parts, there also is there neither extent, figure, nor possible divisibility; and these Monads are the true atoms of nature, in a word, the elements of things.

4. There is no fear of any dissolution, for there is no manner conceivable by which a simple substance can perish naturally.

5. For the same reason there is none by which a simple substance could begin naturally, for it could not be formed without composition.

6. Thus, we may say that Monads could only begin and terminate by a sudden power, that is, they could only begin by a CREATION and terminate by an ANNIHILATION; whereas, composites begin and finish *in parts*.

7. It is necessary then that Monads should have some qualities, otherwise they would not even be *beings;* and, if simple substances did not differ by their qualities, it would be impossible to perceive any change in things; for what exists in composites could only come there from simple ingredients; and, if Monads were without qualities, they would be undistinguishable from each other, since they do not differ in quantity.

8. It is even necessary that each Monad should be different from each other, because in nature there are no two beings perfectly identical, and in which it is impossible to find an internal difference, or one based on an extrinsic denomination.

9. I take it also for granted that all created being is subject to change, and, consequently, the created Monad also, and that such change is continual in each.

10. This change must arise from some internal principle in the Monads, since an external cause could have no influence on their interiors.

11. It is also necessary that, in addition to this principle of

change, there should be a detail of what changes, and which should constitute the specification of the variety of simple substances.

12. The action of the internal principle, which causes the changes or passings from one perception to another, may be called appetition or seeking-to. It is true that this appetition *(appetitus)* may not always reach the whole perception to which it tends, but it always obtains something, and arrives at new perceptions.

13. And, as any present state of a simple substance is naturally a succession from its preceding state, so that the *present* is pregnant with the *future*, it follows that one perception could only originate from some other perception, as one movement could only naturally originate from some other movement.

14. As all this detail only envelopes other contingent anteriors more detailed, each of which requires a special analysis to give an account of it, it follows that *sufficiency* or *ultimate* reason should exist out of the succession or series of this detail of contingencies, however infinite it may be.

15. And it is thus that the *ultimate* reason of things must exist in a necessary substance, as in the source, in which the detail of changes should be only *on the surface*, and this is what we call God.

16. Now, this substance being a sufficient reason of all this detail, which also is connected on every side, there is but one God, and this God is all sufficient.

17. We may also judge that this supreme substance, which is one, universal, and necessary, having nothing external to it, which is independent of it, and being a simple succession of possible existence, must be incapable of limitation, and capable of containing all possible realities.

18. A creature *(creatura)* is said to *act* externally, or as much as it has completeness; and to suffer from, or be acted upon by another, inasmuch as it is incomplete. Thus, we attribute *action* to the Monad, inasmuch as it has distinct perceptions, and *passiveness*, inasmuch as it has confused (or complicated) ones.

19. And one creature is more perfect than another, inasmuch as there is in it that which serves *a priori* to render an account of what passes into another, for it is by this that it acts upon the other.

20. But in simple substances there is only an ideal (spiritual) influence of one Monad on another, which influence it can only have by the intervening will of God, since, in the ideas of God, one Monad with reason asks that God, in regulating all others from the beginning of things, should consider it especially. As a created Monad could not have a physical influence on the interior of another, it is only by this means that one could have dependence on the other.

21. It is by this means that among creatures, actions and passions are mutual. For God, comparing two simple substances, finds in each reasons which oblige Him to accommodate the other to it (reciprocally), and consequently, that which is *active*, in some respects, is *passive* under another point of view; *active*, inasmuch

as its distinctive knowledge can give a reason of what passes from it to another; and *passive*, inasmuch as the reason of what passes in itself is found in what it knows distinctively in another.

22. Now, as in the ideas of God, there are infinities of universes possible; and, as only one of them can exist, there must have been a sufficiency of reasons for the choice of God determining Him to one rather than to another.

23. This connection or accommodation of all created things to each, and of each to all the others, causes that each simple substance should have relations which should express all the others, and should be a perpetual living mirror of the universe.

24. The composites in this symbolise with the simples; for, as all is *full*, that which unites all nature, operating in the ratio of distance each from each, is affecting and affected in an infinite manner, it follows that such communication should be infinitely extensible—thus, although each created Monad represents all the universe, it represents more distinctly the body, to which it is more particularly affected; and as this body expresses the whole universe, by the connection of all the matter in the *full*, the soul also represents the whole universe in representing this body which belongs to it in a particular manner. Thus, we see that there is a world of creatures, of living beings, of animals, of souls in the minutest parts of matter; for each portion of matter may be conceived as a garden full of plants, or a pond full of fishes. Yet, besides each branch of each plant, each member of each animal, each drop of its humours is still such another garden, such another pond.

25. As there is a perfect harmony between the two reigns of nature, the one of efficient, the other of final, causes, we must here remark another harmony between the physical reign of nature and the moral reign of grace, that is, between God considered as the architect of the machine of the universe, and God considered as the monarch of the divine city of spirits.

THE WOMAN'S REFORMATION IN GERMANY.

The question of woman's rights, which of late years has so agitated the English and American mind, is by no means dormant in Germany. In fact, it is as much a topic of the day here as in either of those countries; and the women of the "Fatherland" show themselves not at all behind their Transatlantic or English sisters in the comprehension and vindication of their rights, as results testify. Within a few years women's educational and industrial societies have started up in every corner of the land; many of them, indeed, having different aims in view, but all with one general purpose—the education and development of woman. In November last, a general convention of all those societies was held in Berlin, when they were all formed into one united association for the promotion of woman's education and labour. The *Frauen Anwalt* (Woman's Advocate), the first number of which has just appeared,

gives a list of the branch societies connected with the head association. To mention a few of these will give a good idea of the standpoint from which the women of this country view the question, and the general character of the societies. In Berlin, there are several: a workwoman's society, a Trobel society for the promotion of the Kinder Garten system of education, a teacher and governesses' society, a society for family and popular education, besides many others. In Bremen, there is a society for the extension of the sphere of female labour, and a labour intelligence office. At Breslau the society consists of a school for instruction, courses of lectures for children's nurses, library and reading-room, and a sewing school. In Hamburg, there is a female industrial and educational school, and this society has lately determined to educate a few nurses at its own expense. An organ for these united societies is announced to appear shortly, under the editorship of Fanny Hirsch, of the Lette Society of Berlin, which is to be called "*Die Mitgift*" (The Dowry), no inappropriate title for a publication, which is to be the voice of a woman's industrial and educational league.

There is also a very active and thriving society in Vienna, which, among other branches, has trades schools, schools of design, in which flower and ornamental painting, modelling, and sculpture are taught, French and English classes, and a sewing school. Last May it established a school for telegraphy. The girls quickly took up this art, and were immediately employed by the private telegraph company of Vienna. The great Austrian Railway Company has also signified its willingness to employ female telegraphists. Another result of this woman's labour agitation is the permission granted by the Prussian Minister of Commerce for women to be employed as booking-clerks on the railways. The above society has also started an envelope manufactory in connection with the State's Printing-office of Vienna, in which seventy-two females are employed.

In Pesth, a lady of the name of Rudwarsky has commenced a printing establishment, in which females only are employed. The woman's society of that place will establish schools for the special purpose of educating girls to be compositors and printers.

It will be perceived from these facts that the women's reformation has taken a healthy hold in Germany, and that it is making giant strides. The mass of energy and intelligence which is brought to bear upon the question of woman's position and influence, and in such a practical manner, cannot but have great and useful results. The accusation of the German poet Holderlin, "that the Germans are great in thought but weak in deed," cannot surely hold here. The future historian, however, can only tell whether this reformation will be more fruitful of happy results than that former reformation which was first kindled here. HANS AMSEL.

When we have practised good actions awhile, they become easy; and when they are easy, we begin to take pleasure in them; and when they please us, we do them frequently; and by frequency of acts they grow into a habit.

PSYCHOLOGICAL PHENOMENA.

EXPERIENCES IN DEVELOPMENT—*Continued.*

COMMUNICATED BY A. C. SWINTON.

April 25th, 1870.—Much light seen by all our circle.

26th.—Nothing more unusual save our spirit friend Dr. Buchanan being seen with great distinctness for about a minute by Mrs. Knight, whose spiritual sight seems gradually improving.

27th.—The medium, Miss Shaw, accompanied by Miss Elmer, joined a circle at Mrs. Stephens', 26 Waterloo Road, by spirit direction, and therefore we did not sit here. Miss Shaw and Miss Stevens (a young girl) were entranced, and silently represented youthful pastime, graceful poses and caresses. Miss Stevens seemed to be supported for some time by the spirit friends in a slanting position, though her feet were not removed from the ground. The sweet innocence of childhood's spirit-love is said to have been very touchingly and delightfully shown.

28th.—C. W. Pearce present. More light than ever seen by all of us. The controlling spirits were seen by Mrs. Knight between C. W. P. and Miss Shaw, instead of being directly opposite to her, as is the case when C. W. P. is not present. Some half-hour after the room had been darkened, C. W. P. was desired by our spirit visitors to ask for a light, which having been brought, he was seen holding the medium's hands in the form of a bow, and making graceful movements with them. Communications were afterwards made by motions of the medium's hands. The room was again ordered to be darkened, and an extraordinary amount of light was then seen by all present except A. C. S. Mrs. Knight seemed to find it difficult to understand that the taper had been extinguished, so bright was the room. She seemed able to see C. W. P. most luminously, and A. C. S. and Miss Shaw least so.

29th.—From this date to May 1st the phenomena were similar. Mrs. Knight saw our spirit friends as each one stood controlling, and informed the circle when one was giving place to another. Several of them were seen with sufficient distinctness to be recognised.

May 1st.—Held our *séance* at C. W. Pearce's—(in the adjoining house, he having recently removed there from Stockwell). The room was darkened, and much light seen by Mrs. Shaw and Mrs. Knight. Ed. N. Dennys, Mrs. Swinton, and other spirit friends, were again seen by Mrs. Knight. Mrs. Pearce joined the circle.

2nd.—Again sat in C. W. Pearce's house, and shortly after the room had been darkened we were requested to light the candle, and, a few minutes afterwards, to extinguish it. Then much light was seen by all of us, and to Mrs. Knight and Mrs. Shaw our surroundings appeared to be a vast amphitheatre, around which were grouped, tier above tier, the faces of our spirit circle. E. N. Dennys, Mesmer, and others, were distinctly seen by Mrs. Knight, and numerous lights were seen by other members of our circle.

3rd.—Similar phenomena. More light was seen by A. C. S. and

C. W. P. Directions and information were, as usual, given to the circle, and a promise that our spirit visitors would endeavour to speak through Miss Shaw next Monday evening.

4th.—Similar results to those of May 2nd.

5th.—Sat here. No perceptible change in the phenomena, excepting that our spiritual sight seems gradually improving.

6th.—Several of our circle much tired. Results of the sittings less remarkable than usual, but one or two of the circle were touched by spirit friends, and A. C. S. saw more light than he had ever seen before. Miss Shaw and A. C. S. were directed to visit Dr. Newton (the celebrated healing medium, recently arrived from America) the ensuing Friday, at 11 A.M.

7th.—Went to Ealing, accompanied by Miss Shaw and Miss Elmer, as directed by my spirit mother, M. A. S., and visited two empty houses there for a special purpose. One of the houses visited by us seems to have been seen by Miss Shaw in a vision which occurred to her whilst entranced the evening before, and also the direction and character of the road leading to the house referred to. Sat as usual at 8 P.M. (being Sunday); much light, and numerous spirit friends seen.

8th.—Seeing powers of our circle apparently improved; phenomena similar. Went out with C. W. Pearce at 6.30 A.M. of this day, by the advice of E. N. Dennys, as a means of development to increase our impressional sensitiveness.

9th.—Sat at C. W. Pearce's. Told by our spirit visitants that they would probably speak *directly* to us shortly. Afterwards heard a faint voice or two in the room, which we were told was theirs. No other change in the results perceptible.

10th.—Sat at A. C. S.'s. The room appeared very light to all of us after the taper had been extinguished, and A. C. S. seemed to see for the first time things moving in the light. Robert Shaw (after an absence of about a month) again communicated, and informed us that since last with us he had visited other planets, Jupiter in particular, and that the inhabitants there communicated with the spirit-world much as we do now. Mrs. Shaw was controlled by her niece. Went out again with C. W. P. (as we have done since the 8th, and shall continue to do till further advised), at 6.30, for impression. During our half-hour's stroll we have to keep our minds passive and free from all influence save that of the spirit friends who would impress it.

11th.—Sat as usual. Mrs. Shaw was entranced, and a young daughter of C. W. P., named Florence, spoke through her. She strongly urged her mother (present) to thoroughly satisfy herself of the truth of spirit communion (Mrs. P. being still somewhat sceptical as to the *identity* of spirits). Dr. Buchanan afterwards spoke through Mrs. Shaw in an amusing manner, and suggested that we should sit every other night for a time. Miss Shaw, whilst entranced, was led by one of the spirits to the piano, the keys of which she magnetised for some time. C. W. P. was enabled to see spirit *forms* for the first time, and A. C. S. saw things moving in the light which pervaded the room after the extinguishment of the taper. Robt. Shaw and E. N. Dennys communicated. After Mrs. Shaw had retired, her spirit-husband again

presented himself visibly to her, and wanted to take her with him to see his spirit-home in the Summer-Land. She states that the lower part of her body gradually became rigid; and, fearing for her daughter who was sleeping by her side, she desired her husband not to entrance and take her yet. He chided her for her want of trustfulness, and afterwards presented himself to her as he was in sickness, whilst dying, as he appeared whilst passing with spirit friends from this earthly sphere, and as he is now. He promised his wife that he would show her the glories of the Summer-Land if she would consent to be entranced and accompany him, shortly.

12th.—Did not sit. Mrs. Shaw states that she this morning saw troops of our spirit friends walking by, and that they seemed to cause a mirror to appear in which she could see them, and much else that caused her inconceivable pleasure.

13th.—Sat as usual. Room became lighter than ever. Robt. Shaw spoke through his wife again, and she described her sensations as pleasurably warm during his influence now. Previous to his month's absence she experienced coldness, as if cold water were being poured down her back. Mrs. Knight saw and clearly identified a number of our spirit friends, and C. W. Pearce was enabled to see better and, apparently, the whole circle. Mrs. Pearce joined us again.

14th.—Miss Shaw and C. W. P. sat for half-an-hour for some instructions regarding future proceedings. E. N. Dennys communicated. He stated, among other things, that he desired them both and A. C. S. to rise at six on the following morning and take half-an-hour's walk (passively), and afterwards to sit for further instructions—more especially for A. C. S.'s attention. We carried out our dear friend's wishes, and he requested the latter to avoid troubling himself so much about his family and personal affairs, and to keep himself as private or free from ungenial influences, and to trust to his spirit-self as much as possible; to continue the same early morning's routine, and to have Mrs. and Miss Shaw take their meals with Miss Elmer and himself. We were further directed as to the course we should take at Ealing to-day, and advised to leave Paddington (because more convenient to us) by the 2 P.M. train.

15th.—Went to Ealing at 2 P.M., and saw a house we were directed to by our spirit friends, which was said by them to be suitable for a mentally afflicted relative to reside in. Returned and held our usual sitting in the darkened room about 8 P.M. The light was soon extinguished, and Miss Shaw, as usual, entranced. She was then led to the piano, which she soon began to use, and continued repeating a certain tune or lesson, and after about an hour and a half's practice she was enabled to play part of a tune. Miss Shaw had never even *touched* a piano (except to magnetise the keys) in her life before. During this development the room appeared exceedingly light, and forms moving in it were visible to us all, and to Mrs. Knight and Mrs. Shaw they were, as usual, distinguishingly clear. "Dr. Buchanan" controlled Mrs. Shaw, and closed the *séance* as before. Mrs. Shaw seems to have seen some delightful sights of a spiritual kind during the sitting and whilst we were at Ealing. She stated that her husband, Robert Shaw,

enabled her to see small heads and forms, by controlling her organism and impressing her to press her thumb or finger against things, the image appearing where the finger had been withdrawn. He next directed her to dip her finger in ink and press it on white paper: the following heads and profiles (which we cannot transfer from our note-book) are the result. The control was made more apparent to us by the characteristic trembling of the arm and hand. Several loud knocks were made by our spirit friends on the front door of the house at the end of the *séance*, and they said they wanted the door opened for some of them to go out. It would seem that all spirits have not the same power of passing through walls, or cannot so freely exercise it.

16th.—Did not sit.

17th.—Miss Shaw soon entranced, went to the piano; commenced practising, and improved considerably. Much light seen around the piano, and several forms seen, but none distinctly enough to be recognised. Instruction given to two or three of the circle.

19th.—Nothing apparently remarkable occurred during this sitting in C. W. Pearce's house. Directed to go to Dr. Newton's hall in Newman Street.

21st.—Miss Shaw continued her piano practice whilst entranced. But little light was seen during this evening, and no spirit friend spoke through Mrs. Shaw or her daughter. Replies to our questions were chiefly given on the piano—such as yea, nay, or doubtful.

22nd.—Nothing remarkable observed, though several of our spirit friends were, as usual, seen.

23rd.—Nothing specially noteworthy observable. Walked out as usual each morning at 6.30 with C. W. P., for impression. Requested to visit an aged and mentally-afflicted relative the next afternoon, accompanied by C. W. P. The usual phenomena occurred, and W. H. Harrison, who sat with us, was informed of his father's presence, and received a characteristic communication from him.

24th.—Visited the relative referred to, and took him with us to one of the parks. Our spirit friends state that by loving and wise care, if shortly removed from his present morbid surroundings, he may yet regain his reason.

25th.—Got home rather late, and our circle was broken soon after the *séance* commenced by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for some time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends stated was their voice.

26th.—Visited by Dr. Newton, who kindly attended to the ailments of several of us, and went into our *séance* room, and carefully treated me for an old injury which he seemed to know of impressionally. 9.15 P.M.—Sat at C. W. Pearce's house. The *séance* was a *light* one, and some of our spirit friends were seen by Mrs. Knight.

27th.—Sat here (C. W. P. away for a week or two) in the darkened room. An unusual *grayish* light was seen. Urged to see Dr. Newton and advise him against going to "the London Fields" to heal the sick poor, in consequence of certain difficulties and dangers to be apprehended, and if he should persist in going, to do what we could to assist him.

28th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Dennys, and instructions and advice given on several subjects. The spirit-sight of Miss Elmer was apparently improved. She seemed to see the atmosphere of the darkened room open occasionally, as others of our circle have done whilst developing. Directed to sit for advice regarding the publication of several lectures by E. N. D., at ten next morning (Sunday).

Sunday, 29th.—Sat with Miss Shaw by request of E. N. Dennys at 10.15 A.M., for the revision of a lecture of his, and in the course of our converse E. N. D. informed us that Jesus of Nazareth *personally* formed one of our spirit circle on the evenings of March 22nd, April 22nd, May 13th, 19th, and 22nd; and that William Shakespeare has been here thrice; Socrates and Michael Angelo once; Percy Bysshe Shelley, George Gordon Byron, Washington Irving, Cervantes, and others of their sphere, several times. E. N. Dennys further stated that though Jesus Christ shares our common nature—Deity-derived and spiritually divine in all—as a man he is reverenced by all who can appreciate the thorough purity and *active goodness* of his life, as the highest personification of the Intelligent Principle we denominate the Godhead. The volume and brilliancy of the spirit-light seen by us in the darkened room depend, E. N. D. stated, on the number and *active intelligence* of our spirit visitants.

8.15.—Sat as usual, after delivering a lecture, during which an unusual amount of influence was felt in the room, and spirits were seen. In the darkened room a large number of spirits were seen, and much light. Requested to secure, if possible, "the Repository," 227 Gray's Inn Road, for Dr. Newton, to there heal the sick poor, and also to get him to see several of our circle again.

30th.—Informed by E. N. Dennys that their circle desire J. J. Morse to visit us on Sunday mornings at eleven, so that we may have communicated to us more freely "An Analytical Compendium of the Principles of Nature." (J. J. Morse informed me during the same afternoon that *his* spirit friends had told him a band of advanced Intelligences were concentrating their power here for that and other instructive and benevolent purposes.) During our sitting I saw the largest and most brilliant light I have yet seen, and other lesser ones. Our known spirit friends were clearly seen by Mrs. Knight, and my mother gave us precise directions regarding a visit to, and the treatment of, a mentally-afflicted relative.

31st.—Requested by E. N. Dennys, after my early walk, to go to Dr. Newton and render what assistance I could, and to take "the Repository," 227 Gray's Inn Road, for him there to treat the sick poor. Went, as desired, with the Dr. and took the place. Afterwards went to "the London Fields" at his request, and informed the people there about the change in arrangements. There met Samuel Owen, who very forcibly addressed the assembly on the real Religion Dr. Newton is exemplifying—*a life of brotherly love towards* ALL *God's children*—a life which causes Want, Sickness, and Misery to flee from us—one which *all* might *live* by exercising their *Will-power* to curb the blind SELFISHNESS of their animal nature, giving free rein to the Divine

Spirit that is within each one of us, and ever after enjoying the sweets of Heaven.

Sat. at 9.15., as usual. No apparent change in the phenomena.

June 1st.—More light seen by A. C. S., and also certain movements in the room. He felt himself touched by his mother several times. Various directions given. Miss Elmer desired to withdraw from the circle for a short time. Efforts made by the spirits to control Mrs. Pearce (who frequently sits with us) and Mrs. Shaw, but unsucessfully, so far, in both cases.

2nd.—Nothing apparently noteworthy occurred.

3rd.—Sat for an hour in C. W. Pearce's house with Mrs. Knight and Mrs. Pearce only. Certain advice given, and Mrs. Pearce nearly entranced by E. N. Dennys, the failure seeming to partly arise through her non-passivity to the influence. Though the room was not darkened, it seemed quite so during the influence to Mrs. Pearce's sight, and the hands of the circle, whilst on the table, gradually became invisible to her eyes, and appeared *very white* ere she ceased to see them.

4th.—Morning. Received the following letter from Brother Pearce of our circle, who is in bodily presence temporarily away:—

"Bungay, Suffolk, June 3, 1870.

"My Dear Swinton,—Thank you for yours. I enter into all your joy (concerning Dr. Newton, &c.); were I with you I should be an active worker with you—as it is the pleasure you experience I do also: it being the actuating-love of the man which brings him into rapport with all others like-minded.

"We need not ask who belongs to our circle; let us but know that we harmonise in aim with those gone before, *and we and they are* ONE: I now KNOW as certainly as I know that I exist, that *all who are filled with the same spirit are one.* Clearly did Jesus of Nazareth see this when he said, 'I and the Father are *one*.' Last Monday, at Rogers' (Norwich), we were made happier by the presence of the bosom friend of Jesus, John of Patmos, who gave us a characteristic message—'My little children, he whom you love said, Where two or three are gathered together in my name, there will I be. My little children, I come to bring with me the love of him and from him. The blessings of the Prince of Peace rest upon this house, and upon all within it; not those encompassed by its walls, for walls cannot compass spirit, but upon all who are within its influence. May love rest upon them; may they dwell in it; may it overshadow them; may *all* their actions be prompted by it: a new commandment, and yet an old one, beloved, give I unto you—Love one another.—JOHN, the Beloved Disciple.'

"Please tell Morse that his impressions are confirmed, and that I am ready to aid him and those who are working through him. I had a similar communication from 'Tien' to the one your letter stated you had received (referring to the communication made to me by our spirit circle on the 30th ult.) Love to all.—Yours truly, C. W. Pearce."

Sat in the evening in A. C. S.'s house. Present with him Mrs. Knight, Mrs. and Miss Shaw. Nothing particular to record.

5th.—Again sat with Mrs. Knight and Mrs. Pearce only for development in the house of C. W. P. Similar phenomena occurred to Mrs. Pearce as on the 3rd inst., but lasted much longer. We sat about an hour. Mrs. Pearce retained her consciousness, though very nearly entranced several times. Mrs. Knight, also, was nearly controlled or

entranced—the room being light at the time—and she saw E. N. Dennys controlling.

6th.—Sat at C. W. P.'s house. Advice and numerous directions given. Requested to provide pencil and paper for our next sitting, which is to be at 7.30 to-morrow. Mrs. Knight and Mrs. Pearce rendered very sleepy. In the course of this day a very unexpected, and at first sight scarcely to be credited, event happened. E. N. Dennys visited Mrs. Knight, and "impressed" her, among other things, that they were, by blood, related. At the evening *séance* E. N. D. confirmed Mrs. Knight's statement. He said he was the son of John Dennys, a ward in Chancery, and that the latter was Mrs. Knight's mother's nephew.

7th.—Nothing apparently noteworthy transpired.

8th.—A. C. S. was impressed during the afternoon of this day to visit the National Gallery, and proceed to the Italian school of pictures till he came to "St. John in the Wilderness," and afterwards to walk a few paces to the right to see another picture—"The Youthful Jesus and St. John" (pictures he had never seen before, though not an infrequent visitor to the collection.) After gazing on the latter picture for some time, he was impressed to leave the building without looking upon another.

9th.—Still developing Mrs. Knight and Mrs. Pearce. Directions given for future proceedings.

10th.—Full circle. Sat atC. W. P.'s house. Mrs. Shaw entranced, and several friends spoke through her. Instructions for the future given, and the development of Mrs. Knight and Mrs. Pearce continued.

11th.—C. W. P., W. H. Harrison, Mrs. Knight, Mrs. Pearce, Miss Shaw, and A. C. S. Sat in the house of the latter this evening. Excepting spirits being seen by Mrs. Knight, and some light seen by others, nothing remarkable was observed.

12th.—No *séance*. J. J. Morse came. The preface to "The Analytical Compendium to the Principles of Nature" were given through him.

13th.—Noon. Impressed to write the following "Truth for Humanity:"—

"The Life:—

"That calm, sweet, ever-present, trust in the Divine Spirit which those —blessed with the light that frees us from all earthly chains—rejoice in. Thus only can we truly be with God, and love our neighbour as ourselves, —thus only can we ever know Heaven."

During the evening of this day, save a little further development of Mrs. Pearce, nothing else was noticeable. Neither Mrs. Knight, Mrs. Shaw, or Miss Elmer sat with us.

15th.—Nothing of moment apparent this evening.

18th.—An address by J. J. Morse was given through him whilst entranced in the evening of this day.

19th.—J. J. M. proceeded with "The Analytical Compendium of the Principles of Nature."

21st.—Two or three of our mediums became so much weakened by *continuous* communications with the spirit-world, despite the advice of their friends to the contrary, and by the equally ignorant surrendering

of their own individuality, reason, and judgment, that temporary mental prostration has resulted.

On this day A. C. S. commenced exercising his *will power* for development, under spirit advice, half an hour each evening.

25th.—C. W. P. received the following directions for clairvoyant development, which he and A. C. S. have since endeavoured to carefully adhere to in detail, devoting one hour before breakfast to their developments as directed:—

"To attain a clairvoyant state, let your mind be harmonial; a harmonial mind must be enveloped in a harmonial body; a harmonial body can only be attained by living, eating, and sleeping in harmony with natural laws. Clairvoyance is but the harmonial unfolding and development of the inner, the interior life. There are what are termed assistive adjuncts to clairvoyant development; but let it be borne in mind that, as a general rule, all abnormal exciting causes of a necessity are followed by an equal reaction—therefore, when the clairvoyant development is once fairly started, use no means outside of yourself to hasten it. A determined will to attain it; sitting alone, or with congenial companions, with the mind centred upon the spiritual plane, will bring your inner or spiritual powers into more immediate rapport with the spiritual forces, and this consistently persevered in will naturally develop a natural power, and thus it will be, at all times and under all circumstances, within your control.

"One other advice I give you now. Never pass by any subject which may be of *use* to you without making yourself acquainted with its hidden meaning; this is of great importance in developing the interior or spiritual power. Follow this, and you will continue to grow for ever and for ever."

Summarising now the experience of some two years' communion with the spirit-world (of which the developments herein recorded seem the most noteworthy), the difficulties, the risks, and the results of the investigation—pursued with no common care, patience, and constancy—must be justly stated. During a large portion of the time devoted to the inquiry, the communications consisted of truth, falsehood, and senselessness, combined with affectionate greetings and philosophic thought. To at least three members of the circle insanity resulted, and to one of them, death whilst demented; facts from which it may truly be inferred that many changes were caused in it—not through the loss of the afflicted ones only, but through the fears of others, thence arising, and through the general want of that earnest and untiring perseverance which any true sense of life's significance and duties ensure—changes almost necessarily containing in themselves the elements of *in*harmony, and therefore, so far, accounting for the unreliable and sometimes sadly deceptive character of the communications. Previously, however (through ignorance of the highly delicate nature of the conditions of spirit communion, and the essential need of having truthfulness and purity of thought represented in *each* member of the circle to effect *unity* in that earnest, truth-seeking spirit, which alone can ensure a like and reliable issue), any casual visitor, who chose, sat with us, and hence, by the law of affinity (like attracting like) the circle would be surrounded by spirits of *varied* morality corresponding to that of those composing it, and with a necessarily conflicting and unsatisfactory result.

The suggestive truth here evidenced as a principle, namely, that the

general *character* of spirit communications accords with that of the circle seeking them, shows that if people would avoid frequent disappointments, frivolousness, falsehoods, and viciousness in the manifestations, together with the perils named, their circle should consist of persons *healthy in body and of intelligent and well-balanced minds, lovers of the truth, and mainly seeking communion with the spirit-world for an earnest and worthy purpose.*

The mental derangements referred to seem to have been caused in those so afflicted, permitting themselves (despite the frequent warnings of their friends) to be *almost continuously* absorbed by communion with spirits, and by the suicidal surrendering of their own individuality—reasoning power and judgment—to the control of the spirit-realm. Who, however—admitting the existence of an infinitely just God, with any knowledge of Nature's compensating law, and of this mortal life being as a single day compared with the eternity and inconceivable glories of the life hereafter—but can truly see that the very worst of such so-called calamities have other than a beneficent ultimate whatever their temporary trouble may be? In the instances named, one was raised from a life none too joyous to the spirit-sphere; another was at least made wiser by the experience; and a third was redeemed from hypocritical viciousness to comparative righteousness of action: in all, *spiritual growth* has resulted, and, whether we go through the furnace here or in the next state, Happiness being our destiny, we *must* conform to the laws of our higher being, and *suffer* according to the perversion of them ere we become true to ourselves and attain it.

The main result of this circle seems to have been the interior and impressional development of at least two of its members, so that communion with Humanitarian spirit-workers of high intelligence can be freely had. That the light gained may be as freely shared and enjoyed by the world, is the humble and earnest wish of its truth-seeking servant,

A. C. Swinton.

MORE DIRECT SPIRIT WRITING.*

We again have the pleasure of presenting to our readers another spirit message by direct writing, given through the mediumship of Mrs. Everitt, at the house of Edward T. Bennett, Esq., Betchworth, Surrey, on July 21st, 1870. The receipt of this message only formed part of a *séance*, during which a conversation took place as to the eagerness with which people believed in cases of spirit communion as recorded in the Bible, and yet refused to admit of the possibility of similar occurrences at the present day. The circle was a small one, consisting only of Mr. Bennett's family and the Everitts; and as it took place in a strange house,

* We are sorry to find that a few misprints occur in the article on this subject in last number of *Human Nature*. In the introductory remarks, the 9th chapter of Revelations is printed, instead of the 19th. On page 372, third line, for "word of wisdom," read "word, or wisdom;" and in the fifth line, for "conquest," read "conquests." In the first line of the last message, on the same page, is the phrase "in which we live;" it should be "in which you live."

we have further proof of the certainty of this wonderful phenomenon of direct writing. It was given in darkness. No person held the pencil. The 291 words were given in six seconds, and the time was computed by the peculiar ticking sound which accompanies this unique manifestation. The following is the message given under these circumstances:—"You seem to be so sadly puzzled that spirits have the power to make themselves manifest to you or communicate with you on your plane of existence. But, generally, people are not at all incredulous about Abraham entertaining two angels, or spirits, who had once lived on the natural earth, for that is what it really was, and even preparing dinner for them to partake of, which they did; that Jacob even wrestled with one. He must have put on a great deal of materiality to have been so felt. Now, if it was so in what you call the patriarchal days, why should it not be so now? Only because they gave the conditions, or lived so simply, and were innately good, that communication was opened with the spirit world, and so it will be again if you lead pure harmonial lives, simply good, and innately pure, or internally good and pure. Then we can flow into or become part, as it were, of your outward organisation. If you look within yourselves, you really are in our world, because as to your spirits you live in the spirit world. It is only your natural body that requires your natural atmosphere for it to breathe in. Do not think we are far removed—we are ever present with you all. The good influences flow imperceptibly into you from good spirits, and bad from the bad. You are quite at liberty to receive or reject; hence your free agency, but you will not have bad or evil influences where there is no receptivity. If you give them no fallow ground for them to sow the seed in, it will wither and die."

VISIONS.

Dreams or visions are not always transient and meaningless, as we sometimes think. How they come upon the spirit, all the laws which govern their creation we are not yet able to define, but we look forward hopefully to a time when the plumb shall have touched the bottom, and we shall know the depth, or, in other words, when we shall be able, by realising the realities of dream-life, to interpret their meaning, and act accordingly. For some time back I have almost always seen the shadows of coming events, until I find that in some things the secrets coming to me are almost too much for me to bear. Some time ago there was, in the city of Glasgow, a party who carried on the business of a photographer, and was moderately successful. He was supposed to be a very pious man, and was a preacher amongst the "Plymouth Brethren." Seldom did a Sunday pass without his voice being heard at the corner of some street in that city. Young ladies flocked to him when in despair about their souls (for he was *good-looking*), and he would tell them of the love of Christ for them, frequently illustrating that by referring to his own love for them. One day the words began to ring in my ears and lie upon my heart, "Be sure your sin will find you out;" so persistently did they stick to me that I

felt as if they had burned themselves upon my soul. To read was vain, to think was also vain, for both before my bodily and mental eye the words still appeared, "Be sure your sin will find you out." Leaning over a table and trifling with a pencil, I fell a-musing, and then woke up to find that I had written down the ghastly words. I then again fell into a dreamy state, wondering the meaning of all this; when with a start I woke up a second time, I found I had folded up the paper, and addressed it to Mr. Greatrex, photographer, Sauchiehall Street. I pitched the paper in the fire, thinking it too dangerous a game to play. I mentioned the strange circumstance to several friends, amongst others Mr. Hay Nisbet, of Glasgow. I then turned my back upon the shadow, and was disobedient "unto the heavenly vision;" but the event came in about three or four weeks which was shadowed here. At that moment Mr. Greatrex was busy forging bank-notes. He then absconded to America along with a young lady who coloured plates for him—was caught there, brought back, tried, convicted, and is now suffering the penalty of his crime at the hands of the law.

More recently I had another vision. At the time of Mr. Peebles's visit to Glasgow, I was residing in Bradford, and read the account of his visit. I was well pleased at the successful meetings held by him. I felt a strange desire to see and hear him before he went back to America. Just at this time I dreamt that Mr. Peebles had been asked to visit Bradford, that he had consented, and that during his visit my youngest child died; that I asked if he would favour me by officiating at the funeral, and that he did so most willingly. All this unhappily has occurred just as foreshadowed, for Mr. Peebles has visited Bradford, my youngest child died, and the funeral service at my request was gone through by Mr. Peebles. Previous to that time occasionally, and since that time frequently, have events been thus foreshadowed. How is this? What are the laws which regulate these premonitions? Let us understand this, and like Joseph we shall be able to read dreams, and more effectually to receive their lessons. CLARA SHERWOOD.

PSYCHOLOGICAL INQUIRIES.

WHERE IS THE SPIRIT-WORLD?

THACKLEY, near Leeds, Aug. 15.

WE notice in last month's *Human Nature* the chapter headed with the words, "Where is the Summer Land?" by our transatlantic friend, Mr. Loomis. We heartily thank him for his labours in endeavouring to solve what appears to be a mystery even to the most advanced minds. The writer intimates that, in looking at Sirius, which is one of the nearest of our fixed stars, we see an object which is five times more distant than the summer land is from us.

If that statement be correct, it will appear that that blissful abode is several billions of miles from our earth. We are not in a position to

either accept or refuse our friend's logic; but it will be seen that we are inclined to entertain different views respecting it, and it will, perhaps, be well to state that we have received our information from our spirit-guides.

They say that it is circumscribed within a radius of about a thousand miles from our earth's surface, and is comprised in the two outermost circles or spheres of our ethereal world, though, strictly speaking, the higher states of the fourth sphere may be said to comprise a portion of the Summer Land, since there is fruit located there, but it is of the grosser kinds; there are not the richest productions of the equatorial belt in the fourth sphere. Be it remembered that there are six zones or spheres which encompass our earth that are divided into states, and each state becomes more beautiful and harmonious as we proceed from the earth, until we reach the highest state of the sixth sphere, which is the boundary of our ethereal world. They likewise inform us that every inhabited planet has its Summer Land; for when a planet has so far progressed that the animal kingdom is crowned with its ultimate, man, the vegetable kingdom always keeps pace with it, and is crowned with its ultimate, which is the fruit for his subsistence. And the finer kinds of vegetation now grown on the earth's surface being the ultimatum or crowning point of the vegetable kingdom, their spiritual part ceases to be thrown back, to be moulded again in Nature's laboratory, or, in other words, ceases to be incarnated in physical forms; having gone through the necessary refining processes in their former incarnations, they have become fitted for the end for which they have long laboured, viz., to be transmitted from the realm of transition to a permanent reign in the ether zones. The flowers being a higher form of development than the coarser kinds of vegetation, rise higher in the ethereal world, and constitute what is commonly called the paradisaical sphere; and the fruit being a higher form of development than the flowers, ascend higher than they to those glorious spheres which may be truly called the Summer Land. Now, if it be admitted that there is spiritual essence contained in the flowers that grow on the material plane, and that when the material flower decomposes, a spiritual, or ethereal flower (which is synonymous with the former) is transmitted into our ethereal world, it must be admitted that there is ethereal fruit encased in the material fruit. That being the case it will, like the flowers, be transmitted into our spirit-world. Therefore, it would be unreasonable to conclude that the ethereal flower which is thrown off from the earth's surface is located in the spheres that environ it, while the fruit is transmitted to some unknown region of space many billions of miles away. It will therefore become evident that those glorious exhalations of ethereal fruit which are being continually thrown off from the material plane, chiefly from the equatorial belt, are confined to our spirit-world. That being the case, the Summer Land is unquestionably located in it. Our spirit-friends further inform us that the reason why such ignorance prevails respecting such important matters, is because the earth's inhabitants (that are in communication with the spirit-world) are for the most part communicating with spirits whose minds are besmeared with the debris of earth-born theology; that the dictates of reason and nature are alike

rejected, which are the truest guide-posts to the higher spheres, they are content to allow themselves to be penned up in a theological sty, not refusing to swallow the heterogeneous food if it is only gravied with the moral sentiment, instead of journeying on the plains of free thought seeking for the most salutary food they can find. Our instructors often describe unto us the beauties of those blissful spheres, and regret that so much bigotry prevails among both incarnate and disincarnate spirits, for they are desirous for all to partake of the fruits of the vine, and to enjoy the unspeakable delights of the Summer Land, which is illuminated with the radiant glory which streams from the great ethereal centre, or spiritual principle, the sovereign ruler of our planet.

J. Pitt.

THE CAUSE OF CONTRADICTORY TRAITS OF CHARACTER.

To the Editor.

Sir,—With regard to the contradictory manifestations of character expressed by the same individual which "Enquirer" * wishes to be explained, I would beg to offer my opinion upon the two classes of men which he alludes to. In the former, it appears that the man exhibiting such peculiarities of mind would possess either a predominance in size or activity of that portion of the organ of philoprogenitiveness, which gives man an affection for the lower order of creation, also a smallness or inactivity of the organ of benevolence, which gives us that sympathy between our fellow-beings which is manifested by all philanthropists; and in the latter case, it would appear that the man possesses that intellectual power, which, however superior, if not controlled by a higher set of faculties which we term Moral, is like a ship without any one to guide it, and would be tossed about by every wind and wave of passion, making the man a creature of controlling circumstances either internal or external. More might have been said, but trusting this brief explanation may enlighten your enquirer and others of your readers, and hoping you will allow a short space of your valuable work to be devoted to inquiries of the like nature to bring out the minds of your young readers, I remain, yours for progress,

J. R.

[At the weekly *séance*, held at 15 Southampton Row, on August 19, Mr. J. J. Morse, trance medium, the same inquiry was brought before the controlling spirit, and the following answer was received as reported in the *Medium*:—"A. The questioner refers to the psychology of child-bearing. A fine artistic taste can only come from a brain so constituted that the vibrations coming from these objects will be received and assimilated by it. The same law refers to all other parts of the mind. The whole depends upon ante-natal influences."]

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* See *Human Nature* for last month.

Human Nature, September 1, 1870.

WM. CROOKES, ESQ., F.R.S., *v.* SPIRITUALISM.

"I will never concede his four Planets to that Italian from Padua, though I die for it."—HORKY.

"Experiments are the soldiers, Theory is the General springing from their ranks. The interpreter of the works of nature is experiment; that is never wrong; it is our judgment which is sometimes deceived, because we are expecting results which experiment refuses to yield."—LEONARDI DA VINCI.

"How great and common an error appears to me the mistake of those who persist in making their knowledge and apprehension the measure of the apprehension and knowledge of God."—GALILEO GALILEI.

To the Editor of "HUMAN NATURE."

Sir,—The spiritual press has already done ample justice to the effusion of W. Crookes, Esq., F.R.S., in which the author shows nothing more profoundly than his utter ignorance of the whole subject he tries to deal with. Like a renowned hero of romance, he points his lance against a windmill, which he takes for a flesh and bone warrior. To be impartial to Mr. Crookes, however, it must be admitted that the style and manner of his lucubration shows a marked improvement upon the productions from the pen of Michael Faraday, and those of the quills of other celebrities of the Royal Society. Unlike his colleagues, he appears to have given more than one half-hour of his "valuable time" to the observation of the phenomena of Spiritualism, and his soberness of language and decency of demeanour show how a *philosopher* can talk nonsense without forgetting himself. A thousand pities that so cool-headed and keen observer as Mr. Crookes has hitherto shown himself to be in his special department of science, should have thought it expedient to go investigating Spiritualism with brass pendulums in his pocket, and glass shades under his arm; and because the invisibles refuse compliance with his modest request to make clock springs and cog wheels of themselves, he arrives at the logical conclusion that they have no brains, and are no entities at all. Let Mr. Crookes candidly and impartially ask himself whether, had the spirits moved the pendulum, he would have rested satisfied, or whether he would then have pushed his exigencies still farther, and asked the spirits to be so good as to make him a cup of coffee, brush his hat, and saddle his horse. And, supposing they had even done all this, would he then have been convinced that he had to deal with intelligences? All leads us to suppose that he would not; for, in regard to the investigation of Spiritualism, the question has ceased to be, what will suffice to convince a sensible and reasonable man, but what will satisfy a Fellow of the Royal Society. Another fatal error of Mr. Crookes is his belief that attending half-a-dozen *séances*, or, for the matter, a dozen, confers upon him the right of pronouncing judgment, or even giving an opinion, upon a philosophy deep and wide as the universe. In this respect, however, he has stepped in the footprints of many a modern philosopher, whose conduct in the presence of the new phenomena will rank in history with that of the opponents and detractors of Galileo at the first announcement of the new discoveries which have made his name imperishable as the stars of heaven. For the benefit of Mr. Crookes, let me exhume from the dust of ages a page of that history of science which

he and his *confrères* seem to have lost all sight of. When the news of the fresh discoveries of Galileo got abroad, the whole nest of the scientists and philosophasters of his time began, as usual, to flap their wings and to chirp in a strain truly howlish. First to be heard was the German astronomer Horky, a young man of great promise, who writing to Kepler, exclaims, "The discoveries of the Italian are wonderful; they are stupendous; whether they be true or false I cannot tell." Having subsequently consented to look through Galileo's telescope, he rushed into print with an essay, in which he undertook critically to examine the four principal questions touching the *alleged* astronomical discoveries. Listen to him—"I have patiently examined the heavens with Galileo's own glass, and I positively declare that no such thing as a satellite about Jupiter exists. I not more surely know that I have a soul in my body, than that reflected rays are the sole cause of Galileo's erroneous observations, and I can see no other use for new planets and satellites than satisfying Galileo's thirst for gold and notoriety." How this smacks of the "muscular energy" and "mental aberration" of modern institution! Next amongst the clamorous came Professor Christman, who also gave himself the trouble of another essay (Nodus Gordius) against the truth of Galileo's discoveries, and in which we find these memorable words:—"We are to believe that Jupiter has four satellites given him by nature, in order, by revolving round him, to immortalise the five members of the Medici family, to whom Signor Galileo first gave notice of the observations. These are the dreams of *idle men*, who love ludicrous ideas better than our laborious and industrious correction of the heavens. Nature abhors so horrible a chaos, and to the *truly wise* such vanity is detestable!" This represents the roguery ascribed by the modern scientists to our poor mediums. And hearken now to the still wiser words of Francisco Sizzi, the Florentine astronomer, and a P.U.P. (meaning Professor to the University of Pisa, the most renowned for learning in those times), who, conscientiously refusing even to look at Galileo's telescope, wrote in this immortal strain:—

"To his Highness the Grand Duke of Tuscany.

"Illustrious Ruler of Etruria,—I have learned with deep sorrow that my declining to accept Signor Galileo Galilei's invitation to observe the skies through a newly-invented instrument has caused displeasure and false interpretations in high quarters, and even the censure of your first Secretary of State. But, illustrious Prince, whereas no reasonable being ever committed an act without a motive, and whereas it is not just that any man be condemned without obtaining a hearing, allow me to place at your feet my humble reasons for not acceding to Signor Galileo's desire to go and look at that which cannot have an existence—namely, an eighth planet, which Signor Galileo wishes the world to believe he has discovered. Sire, you, who are the fountain of all wisdom, are aware that, after centuries of fruitless theories, modern science has at last discovered the great fundamental truth of the perfect number—I mean the number seven—a truth which will render our times famous in the history of the world's knowledge, and which cannot be discarded without endangering the very foundations on which all true philosophy is based. Signor Galileo seems bent on revolutionising the whole philosophical system of our times by placing himself even above Aristotle and the Peripatetics, but it transcends all belief that he should attempt to

trample underfoot the very axioms of modern science, based as they are on number seven, the perfect number, which alone can explain the relations of man to all created things in the universe. For seven are the metals, seven the colours, seven the notes of music, seven the days of the week, seven the mortal sins, and seven are the multiferous harmonious and mystic combinations of the perfect number seven in the infinite department of the vast realm of Nature which would be too numerous to mention, but one more of which I cannot resist to point out, to convince the blind innovators of their errors. There are seven windows given to animals in the domicile of the head, through which the air is admitted to the rest of the tabernacle of the body, to enlighten, to warm, and nourish it: two nostrils, two eyes, two ears, and a mouth: and so in the heavens there are not, and there cannot be, more than seven planets—namely, two favourable stars, two unpropitious, two luminaries, and Mercury, alone, undecided and indifferent. Moreover, Signor Galileo speaks of satellites; forgetting that they, being invisible to the naked eye, can exercise no influence on the earth's inhabitants, and as there are no useless things in nature, such satellites cannot and do not exist. Besides, from the ancient Jews to modern nations, the week, as I have already observed, is divided into seven days, and these have been named after the seven planets. Now, if we increase the number of planets, we should in consistency increase also the days of the week. Far be it from me to try and detract from the great merit of the new instrument, by the aid of which distant objects and heavenly bodies can be seen nearer and better, but when the Signor presumes to engage the attention of serious scientists who respect themselves, whilst denying the very principle of modern philosophy, it is time that more competent men should step in and say, nay. This I consider to be my bounden duty, and these are my reasons for declining to look through Signor Galileo's new instrument."

It is said that when Galileo read this letter he calmly observed that, however great the force of the arguments therein contained, they did not appear to him of sufficient weight to crush a new planet when actually seen in the sky. Thus history repeats itself; for who can see any difference between the detractors of Galileo and the opponents of the facts of modern Spiritualism—between Horky, Christman, Sizzi, & Co., on one side, and Faraday & Co. on the other? None more than between six and half-a-dozen. Where is the difference? The ancient clique of opposing philosophers (?) enjoyed as exalted a status, as great a reputation in their time, as do the most prominent amongst our modern Crichtons; the latter, as the former, persisting in their belief that the science of their time is the science for ever; that it has taught everything, and has nothing more to learn. The same acrimony of invective against the *new thing*—the same snarling, plunging, and biting, and the same bringing of old bottles to hold new wine. If any difference of merit and acuteness there be between the two sets of scientists, it is on the side of the ancient, as shown by the shrewdness of Sizzi, who, while denying the possibility of a new planet, took precious good care never to go near the tube armed with glasses; whilst our F.R.S.'s will complacently place their orbs at the wrong end of our telescope, and then complain that they can see nothing in our heavens, and indulge in childish chaff and banter. When will they reflect that, if Spiritualism be truth (and they have proved nothing to the contrary as yet), we, the votaries of the new philosophy, as investigators of primary causes, are, in point of *true* knowledge, one thousand years in

advance of mere physicists, and that we are those who can truly be styled, in the words of the great Italian bard :—

"The masters of things the highest,
And the teachers of those who know."

Let us hope they will, at no distant date, retrace their steps and become more reasonable, by investigating the new science without egotism and with befitting humility, lest their diatribes against Spiritualism go down to posterity bound in the same volume with those of Horky, Christman, and Sizzi.—Yours, &c.,

G. DAMIANI.

Clifton, August 15th, 1870.

HEALTH.

DR. BARTER'S HEALTH INSTITUTION, ST. ANNE'S, CORK.

OUR visit to this far-famed and beautiful spot was one of the most delightful holidays we ever had the good fortune to experience. Over a sea smooth as glass, the floating palace which so comfortably bridges the Channel carried us in about eighteen hours—no sickness, no tossing, no unpleasantness, but a suitable foretaste of the delights that awaited us during our sojourn in the Green Isle. We shall not readily forget the conversation we had with Dr. Barter as we drove in his wagonette from Cork, by Blarney's leafy groves to St. Anne's. As a practitioner and writer on health, the doctor was no stranger to us, but we were not prepared for the revelation of psychological knowledge which he brought to bear on the subject of Diagnosis and Therapeutics. The intelligent student of human nature will know how to appreciate such qualifications in a physician, disclosing as they do the mystery of temperament and of mesmeric influence as bearing on the modification of treatment and recovery. With such light it is not difficult to imagine how the Turkish Bath may be vastly extended for good through the magnetic process of shampooing, as directed by Dr. Barter, often without the patient being aware of the importance of the treatment of which he is the recipient.

St. Anne's consists of a picturesque mass of Grecian pavilions, gracefully dotted along the slope of a terraced hillside, backed by woods and rising ground, which effectually shelter it from pernicious winds. In the immediate front to the left is a deep and wooded ravine full of delightful shady walks, cool streams, purling cascades, and dreamy pools. Beyond is a bold foreground of noble trees, and in the distance the "green groves of Blarney" clustering round the gray turret, on the plinth of which rests the famous "Blarney stone," which ambitious sophists risk their lives to kiss. Of all places in Britain it is the site to choose for a hydropathic establishment. Behind is a farm of several hundred acres, with cow-sheds, barns, and all appurtenances; and Dr. Barter keeps about fifty cows, with a necessary contingent of horses, poultry, and other animals. With 150 patients, and all this farm to manage, together with the erection of baths at home and abroad, Dr. Barter has his hands full. He is up every morning about five o'clock, or earlier, takes his bath, and has a half-a-day's work done before the world knows that the sun has risen.

There are some ten Turkish baths in the establishment—two within doors for invalids, three public baths, one bath in which the temperature can be raised to upwards of 200 deg., Dr. Barter's private bath, a bath for the poor,

one for horses, and the two magnificent baths just erected at a cost of £7000. One-half of St. Anne's does not know how the other half lives; for a patient might be there for months and not know that on another part of the estate 40 or 50 poor people were bathed daily gratis. Through the liberality of Dr. Barter an efficient suit of baths are placed at the disposal of the poor, who come from great distances, finding frugal accommodation in the village, and getting advice and treatment for nothing. Many cures are effected in this way, and an immense amount of misery is prevented. The new baths are large and grandly finished. They were opened by a public ceremony, in which 600 ladies and gentlemen took part, on July 6. The *Cork Herald* of the following day devotes upwards of three columns to a report of the proceedings. The new baths are referred to in the following terms:—

"The bath is divided into two sections, one for ladies, the other for gentlemen. The walls of the sudatorium, or hot-room, are all carried out in Caen stone piers and styles, panelled in Cork red marble. The capping of top rails is finished in polished Sicilian marble. The floors throughout the entire building are laid in Cork red marble, which has a beautiful effect. On the gentlemen's side the wall dividing the hot-room from the cooling room is broken by a circular-headed archway, twelve feet high and six feet broad, occupied by a single sheet of plate glass, through which from either side a beautiful view is presented of the cooling-room from the one side, and the hot rooms from the other. These noble rooms are decorated in the highest style of architectural and ornamental art, and with the most consummate taste. We noticed that much use had been made of mirrored and stained glass, which, combined with the charming colours displayed by the tapestry and other decorations, give an Oriental and magnificent effect. In the centre of the beautiful cooling-room above described a marble fountain plays into a plunge of large dimensions. The exquisite harmony of the colouring in this room strikes the beholder with delight. It requires to be seen to be appreciated, and, in fact, each portion of the building becomes a study in itself. The ladies' end of the building is carried out in the same harmony and finish, but we observed that here more privacy had been obtained, without injury to the general effect. We noticed a special arrangement in the hot-rooms, which are lit from the ceiling by a novel and effective plan, the chief features of which are the maintenance of the purity of the internal atmosphere, the products of combustion of the gaslight passing directly into the external air, being separated from the hot rooms by oblong circular-headed stained glass panels, the light from which produces a most pleasing effect. The architectural beauty of this stately structure is due to the talents of Mr. Richard Barter, on which it reflects the highest credit."

The Bath was opened by Miss Barter, on whose behalf the following was read:—

"Ladies and Gentlemen—I now declare this Bath open, and hope you will all experience in yourselves its benefits some time or other. My father has told you how he was led to build the first bath, and how successful it has since proved itself, under God's blessing. Permit me to say for him that no thought of self has influenced him in his exertions, his one and only aim being to spread the principle he believed to be so beneficial to his fellow-man. In conclusion, I desire God's blessing on this building now open."

At a stage of the proceedings, Dr. Barter made a speech, from which we cull the following extract:—

"Ladies and gentlemen, we are this day to celebrate the 14th anniversary of the introduction of the Bath into Western Europe since the time of the Romans, by the opening of the Bath just completed. But, as the Romans never visited Ireland, we celebrate the first Bath of this kind ever built upon Irish soil, and further, the first Bath in the world's history built for the purpose of a special curative agent. So you see we commemorate several

events to be recorded by future historians. I was not long perceiving that the bath had a far wider range of usefulness than that of a mere curative agent, important as that is. I have laboured hard to establish it as a great social institution, and now every town of importance in Ireland has its hot air bath. Several hundred private mansions possess them. They are also to be found in large factories, lunatic asylums, union workhouses, and hospitals. It is worthy of remark that the medical officers attached to those latter institutions have, without exception, reported favourably of the Bath after long experience of its value as a sanitary and sanative agent. Indeed as far as Ireland is concerned, the Bath has assumed the dignified position of a national institution, of which Ireland may feel pretty proud. From here it has extended to the whole of the British Empire and several of its dependencies to the greater part of Western Europe, and to the Continent of North America."

We have not space to say half which wells up in our being in praise of St. Anne's and Dr. Barter; but we would most emphatically recommend all who want a holiday, either in summer or winter, in sickness or in health, to find their way to St. Anne's.

The ANTI-VACCINATION MOVEMENT is making rapid progress all over the country. R. B. Gibbs, Esq., the hon. sec. of the Anti-compulsory Vaccination League, has many calls to attend meetings and deliver lectures. He has recently been to Ireland, and found that the assertion so widely made that vaccination had stamped out small pox is erroneous, as multitudes of children remain unvaccinated. The fact that 96 per cent. of the small-pox patients in Paris have been vaccinated has made a profound impression on the mind of this country. All persons who desire information on this subject should read Dr. Collier's Essay, to be had at our office, price 6d. It was given with *Human Nature* for Sept. 1869, at 3d.

Professor L. N. FOWLER, on the conclusion of his recent course of lectures at Barrow-in-Furness, had the following address presented to him, read by Mr. Pearse:—"To Professor L. N. Fowler and Mrs. Fowler.—Sir and Madam—We have been desired by a large number of residents in the town of Barrow, who have been regular attendants at your course of lectures on mental science, to request your acceptance of this address, as a public recognition of the respect and esteem in which you are held by them, and as a mark of their sincere and warm appreciation of the influence for good which your valuable lectures cannot fail to have exercised in this town and neighbourhood. While they are anxious to acknowledge the marvellous fidelity of the delineations of character which you have offered as the result of numerous phrenological examinations, they also feel that your masterly exposition of the great truths of science, the noble lessons you have endeavoured to inculcate, and the high moral and religious tone which has characterised all your teachings, have entitled you to a tribute of respect at their hands. They desire, in conclusion, to express an earnest hope that you may both long be spared, under Divine Providence, to continue the great and good work of disseminating truth, advancing the best interests and ministering to the happiness of your fellow-creatures, to which you have for so many years devoted yourselves." Mr. Fowler's course for the remainder of this year will be seen in the "Circle of Lecturers" in our advertising pages.

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TO THE READERS OF *HUMAN NATURE*.—At a meeting of a few friends and admirers of Mr J. W. Jackson, it was resolved to take steps to raise a fund for a testimonial to be presented to that gentleman in recognition of his able and valued services as a writer and lecturer on Mesmerism, Phrenology, and kindred subjects. A committee was formed to promote the object for which the meeting was called; and among other arrangements they think that an appeal to the readers of *Human Nature* might well be included, as they feel satisfied that there are many of the readers of this magazine who might desire to testify their respect to Mr Jackson in the manner proposed, as an able and gratuitous contributor to these pages. They have reason to believe that the readers of this magazine include many who entertain sentiments of high admiration for Mr Jackson, as one whose literary ability and professional skill, displayed in a cause which has encountered much opposition, is entitled to some public mark of recognition of a substantial character. Without entering into details, it may be stated generally, that Mr Jackson has devoted the greater part of a long life to the advocacy of, and instruction in, Curative Mesmerism and Phrenology, a work which the readers of a magazine such as this, to whose pages he has, as already stated, been an able contributor, are presumed to be interested in; and the committee think that no apology is necessary in asking their assistance in promoting the object in view.

Subscriptions sent to Mr Hay Nisbet, printer, or to Mr James Burns, publisher of *Human Nature*, will be duly acknowledged.—In name of the Committee,

Glasgow, April, 17, 1869. C. GRACIE, Secy.